

The
**CHRISTIAN
CENTURY.**

A Journal of Religion

“FOR GOD’S SAKE”

By Bishop Edwin H. Hughes

**Can Schweitzer Save Us
from Bertrand Russell?**

By Reinhold Niebuhr

**The Difference between
Missionaries**

By Paul Blanshard

Fifteen Cents a Copy—Sept. 3, 1925—Four Dollars a Year

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NUMBER TWO

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLII

CHICAGO, SEPTEMBER 3, 1925

Number 36

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Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

Published Weekly, and Copyrighted 1925, by the Disciples Publication Society, 440 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Chinese Christians Issue Message to Churches

AFTER ALMOST TWO MONTHS of deliberation the National Christian council of China has issued a message to the Protestant churches of that country. The message deals with the issues raised by the disturbances of the present year. It discusses in detail six courses which it believes must be adopted by all Christians in China if the service of the church in that country is not to be rendered impotent. In the first place, all Christians are warned against passing hasty judgments on the events of the current year. In the second place, they are reminded that these events have grown by slow degrees out of a multitude of causes. In part these causes are internal, such as militarism and civil war; political corruption; banditry; poverty; the curse of opium and other narcotics; the ignorance of the masses; the mental unrest of the student classes; resentment against the unequal treaties. And in part these causes are external, such as foreign aggression and domination; the unequal treaties; racial pride; the smuggling of opium, other narcotics, and fire-arms; lack of understanding of the Chinese temperament and aspirations. "Is it not safe and right," the council asks, "for us to assume that in accordance with Christian principles neither China nor any foreign country concerned would wish to allow any of these things to continue?" We wish we could share the assurance of the council on this point. Unfortunately, Mr. Chamberlain has already told the house of commons that the British government does not contemplate any change in at least one of the unequal treaties, and we fear that this reluctance will soon be discovered in other interested quarters. The third point made by the council is that a Christian must rise above a bigoted idea of patriotism to a championship

of justice: "A Christian does not defend his country, right or wrong; but he always stands for the right even if this position will align him against his own country on any particular occasion." (American papers, please copy.)

From International Justice To Christian Reform

THE LAST THREE STEPS advocated by the council pass swiftly from the necessity for standing for the highest type of Christian ethics in the face of racial or national aggrandizement, to the necessity of action by the church in the realm of national affairs, and to a final plea for the freeing of the Christian movement in China from the denominational divisions and doctrinal handicaps placed on it from the west. "There are more than one hundred separate Christian organizations which are by no means all working harmoniously together," the council testifies. "May we pause for a moment also to consider the relationship existing between the churches and the missions. Are they happy? Do we see clearly how the transfer of the work—if such transfer is possible or desirable—from the missions to the churches is to be made? Have not the missions, as a whole, carried too much ecclesiastical baggage over from the west? Do our troubles arise—if we are troubled at all—from real Christianity or from this excessive baggage? Is it not high time for us quickly, sincerely, humbly, before God to find out the needs and aspirations of the Chinese people and with diligence press forward and onward toward our ultimate goal? We must preserve and utilize the best of our Christian inheritance, and, while faithful to God's word, be courageous to discard those extraneous things which are of no real value today. Certainly, we should retain the best con-

tributions in the Christianity from the west, and again we should not hesitate to incorporate into the life of the Christian church in China the most helpful and inspiring elements of Chinese civilization." This message must be read as coming from a body that seeks to hold in one group Protestant forces of all kinds—Chinese and missionary, liberal and conservative. Its timorousness, as exhibited in certain qualifying clauses, is therefore to be understood and discounted; its boldness, in so far as it is bold, to be praised. It is to be hoped, however, that these Christians in China will not be content with publishing a form of words. The preservation of a hearing for the gospel in that country depends on instant, dramatic and drastic action. We fear that the churches are as likely to lose the future through present timidity as are the governments of the west. And we confess that we see almost no hope for the reestablishment of western political prestige in the far east during this generation.

With the Compliments of William Allen White

WHEN THE CHRISTIAN CENTURY and a few periodicals like it begin to tell the press that it has allowed its news disseminating function to disintegrate to the point where it borders on a public menace, the men who make the newspapers console themselves with the thought that this is only the croaking of the outside blue-nose. But what is to be said when the foremost daily journalist in the country paints a picture of the press which goes beyond anything we have tried to say? William Allen White, who comes as near being a household word as the newspaper profession can now supply, says that the American paper is a reflection of the American public. Then, in his Emporia Gazette, he goes on to describe the reflection. It's not pretty reading, but it cannot be gainsaid. "Take a look at any first page—even the best of papers, and what do you find?" asks Mr. White. "Sex, crime and piffle. That's the whole of it. Apparently the newspaper reading American public is composed of a lot of cheap, idle-minded morons. Serious questions are puzzling the world. Great events are stirring in a dozen centers of news. In America we are going into a new era. We are mapping out new courses of action in business, politics and religion. The world is full of big things, happening quite outside the newspapers, which either ignore the big things or misunderstand them. Instead, they smear sex, crime or piffle over the newspapers, and write inane editorials about nothing in particular. All because the people want this sort of daily pabulum. The newspapers are creating the demand, educating the morons, and then feeding them intellectual swill. Cheap, cheap, cheap! How long, O Lord, how long!"

Two Hundred Million Dollar Bonfire

SOME IMPRESSION of the incalculable cost of war may be derived from the contemplated destruction of two hundred of the transports built eight years ago to convey the soldiers of the United States to the battle fields of France. Of the hundreds of these ships built for the

United States shipping board only a small proportion were ever used. After the war these useless vessels were anchored in groups at a dozen different places on the Pacific and Atlantic coasts. Some of them were sold at any price offered. Most of them were useless for the ordinary purposes either of war or commerce, and therefore unmarketable. Some salvage was secured by disposing of the metal-work to wrecking firms. The two hundred that are to be destroyed by fire are a small part of this huge fleet which never saw service, but for which the people of this country will be paying in taxes for twenty years to come. They were built in all the available navy yards, by men who received almost any price they asked. The order of the navy department was to push their construction at whatever cost. A million dollars was expended upon each one of these hundreds of transports. The fire that will burn them in Mallows bay on the Potomac will consume them in unit groups of thirty-five. This great fleet of useless and now doomed ships represents only one small item in the gigantic budget of our war expenses. And the material cost of war is the least of its evils. Is it strange that in consideration of the growth of arbitration, courts of adjustment and the international spirit, a great and growing body of the citizenship of the land is saying of the whole war program, "Never again"?

Dr. Ainslie on Church Journalism

ONE OF THE most refreshing and enheartening figures in the church life of America is Dr. Peter Ainslie. Dr. Ainslie is pastor of the great Christian Temple of Baltimore, one of the commanding churches of the Disciples of Christ. He is president of the Association for the Promotion of Christian Unity, a body officially supported by the same denomination. He is an officer in several organizations looking toward world peace. And, with it all, he is a gentleman unafraid. As editor of the Christian Union Quarterly Dr. Ainslie has been saying some things about church journalism. Some other editors have been taking issue with him. In doing so, however, there has been little quotation of what Dr. Ainslie has actually said. Dr. Ainslie may be wrong, though we do not think that he is. But, right or wrong, what he has said is worth pondering. Here is some of it: "One of the factors in perpetuating denominationalism is the denominational journal. . . One who confines his reading to his denominational journal takes a most unfair risk with himself. No one can constantly and exclusively read his denominational journal without seriously involving his soul's fellowship with the whole church of God. The denominational journal is a part of the propaganda of the party-policy. It is a call for loyalty to the denomination and, therefore, for the perpetuation of division in the church of God. . . An interdenominational journal offers healthy reading, especially when it touches the whole church without reservations. Such a journal helps the soul to find its way to fellowship with the whole church. It is a work that needs to be done. It is a work that must be done. If the Christian mind is to think in terms of unity, it must not be disturbed by such hindrances to united thought as is given by denominational

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journals. In thinking we begin to find our way to fellowship. The mind needs helps, not hindrances, to that end. The denominational journal is a decided hindrance. The interdenominational journal is a decided help."

Victor F. Lawson— A Chicago Pioneer

THE EDITOR AND PUBLISHER of the Daily News was preeminently a Chicago man. Few of the older generation of Chicago leaders can boast of birth in their city. But Mr. Lawson was born in Chicago seventy-five years ago, began his education in the local public schools, and, after further schooling at Phillips Andover, returned to his native city, and in 1876 started his lifelong connection with the Daily News. That paper became under his direction one of the foremost evening journals in America. Personally he was little in the public eye. He never permitted his name to appear in the News. But during his long life he was an ideal citizen, exerting his large influence in behalf of worthy and needed causes. The paper has been the expression of the opinions of the man. It has been independent, fearless, and persistent in advocacy of interests of value to the city. Such philanthropies as the Lincoln Park sanitarium for sick babies, the Daily News free lectures, the promotion of the idea of postal savings banks, as well as Mr. Lawson's interest in better government and many other reforms, revealed the man and molded the policy of the journal. Few men have had a more commanding and valuable place in the life of any city than Mr. Lawson has enjoyed through the ministry of this his vital means of expression. The simple services at the New England Congregational church witnessed both to the unostentatious character of the man and the very deep regard in which he was held, both in the newspaper world and in the wider ranges of the community's life.

The Next Ten Years In Radio

WHAT WILL the next ten years of radio development bring forth? Mr. Atwater Kent, of Philadelphia, a member of Mr. Hoover's committee on broadcasting, thinks that a decade will see the perfection of sending moving pictures by radio, with screens in millions of homes on which the image will be projected. These radio movies will be accompanied by the present radio sounds. At a cost not to exceed that of present-day high class receiving sets Mr. Kent thinks that Americans on the Pacific coast ten years hence will watch a world's championship baseball series being played on the other side of the continent, listen to the shouts of the onlookers, join in the thirst for the umpire's blood. When the battleships swing into line at sea, they will be as visible to the farmer's wife in the front room of the Iowa homestead as to the air-scout circling aloft over the flagship. Experiments recently conducted in Washington, whereby the image of a ship steaming down the Potomac was successfully sent by radio across the city and projected before an audience gathered by the navy department, are held by Mr. Kent to make the fulfilment of his prophecy a certainty.

We wonder whether the gentlemen who have their millions invested in newspaper properties have given thought to the possible consequences of this ten-year development? If, in ten years or fifty, it will be possible for us to see the important events of the day as they happen, to listen to the words of the world as they are spoken, what will happen to investments in properties now so frequently concerned with the trivial or so widely suspected of distorting the world-picture on which we now rely? For a certain type of journalism such a prediction of this of Mr. Kent's is the handwriting on the wall.

Wet Newspapers Distort Stockholm Conference

CERTAIN SECTIONS of the American press are so wet in their sympathies that no occasion is missed to discredit the prohibition movement and affirm its failure. Even the reports of the Universal Christian Conference on life and work, now being held in Stockholm, have been so curved as to imply that the European delegates to that gathering had taken the opportunity to read a rebuking lesson to the American visitors, who naturally interpreted approvingly the amendment. No one expected that the conference would go instantly on record as favoring complete world-wide prohibition. Yet the reports of the committees bearing on the subject have been received by the body with marked attention and interest, and emphatic testimony is borne to the fact that in all sections of Europe the sentiment in favor of curbing and suppressing the traffic is on the increase. The fact that wine was served at the reception given by King Gustave was heralded widely through the pro-liquor American press. Such papers as the notoriously wet Chicago Tribune went so far as to hint that those clergymen who partook of the royal hospitality were hardly in condition to transact the business of the conference on the next day. It is a desperate cause that needs the support of such a type of news distortion.

The City University

WITHIN RECENT YEARS a new movement has been inaugurated in the field of education. Long ago there were founded such institutions as local and denominational colleges, and a little later the first of the state universities was chartered. These and similar foundations have multiplied until nearly every state has one or more institutions of the sort, and the number of colleges and academies is legion.

But in recent years a new order of educational establishment has taken form, the city university. At the present time a number of municipalities have taken steps to provide themselves with such local schools of high order, and several of them are today becoming worthy rivals of the state institutions. This is an altogether fortunate circumstance. They are increasingly needed. Already many of the state institutions are overcrowded with students. Even if the limits of their equipment do not prevent the accommodation of all the young people who seek admission, as is notably the case in several instances, the numbers of students gathered in great state schools tend to become unwieldy and

the ends of education are defeated. If there were no other reason for the development of the city university, the matter of suitable adjustment to the needs of a large and growing company of students would be sufficient to justify the movement.

There is no doubt a worthy pride on the part of the administrators of a university in the large numbers who apply for registration. A justifiable self-consciousness arises in the minds of university officials who are permitted to report that several hundred students were turned away at the last session owing to lack of room. But there ought to be a greater degree of sensitiveness to the fact that when the classes become large educational competence decreases in like ratio. It is absurd to suppose that an instructor can conduct true educational work with classes of a hundred or more students. And yet in the crowded condition of several of the larger schools classes of even much larger size are not unusual. No doubt there is value in such an assembly. But let no one delude himself with the pleasing belief that it is education. At best it is a series of lectures, with class exercises prescribed, to be read usually by some assistant, while the teacher never comes into actual contact with his students, nor understands properly their reactions to his lectures.

These are some of the lesser evils of the present system of mass instruction as necessitated by the overgrowing of the state universities. For these reasons, if for no others, there is need of many local institutions that shall have all the advantages of the state foundations, and receive the financial support of the citizen body with a loyal appreciation of the service they are competent to render. At first they may suffer somewhat in public estimation in contrast with the more familiar and established state schools. They will not have so many students at the beginning, which will be the best of recommendations, but may detract a little from their popularity in the thought of such as think of a university in terms of its athletic record. But these and all other limitations to the high estimate of such an institution will pass as its function and values are audited by the community it serves.

All over Europe there are foundations of this character. One does not think of them as state institutions, though in some instances they receive support from governmental sources. But essentially they are municipal foundations, and the pride felt in them by the citizens of the locality guarantees to them the financial and moral fruits of that loyalty. Some of the proudest names in the history of education are associated with city universities, and it would seem that the same thing is likely to be increasingly the case in the United States in the days ahead. The general demand for higher education will probably lead to the establishment of schools of collegiate rank in a majority of our municipalities with a population of more than a quarter of a million within the next two decades. No city of that size will then dare to think that it has done its educational duty if it does not offer the children of its citizens instruction of university grade.

But one is concerned to reflect upon the essentials for such an institution. It goes without saying that it must have suitable location, and adequate equipment, resources, faculty and program. These features need no discussion

when the broad lines of the establishment are considered. But there are other matters of as vital importance. The institution to be truly city-wide in its service must be free from any party, group or denominational control. Otherwise it cannot aspire to be a university in any fitting sense. It is impossible to think of a university founded by the masons, or the war veterans, or the federation of labor or the Methodist church as being an institution set to provide the broad essentials of a universal education, such as the name implies. No such foundation can be free from the bias of a certain party leaning and interpretation. There can be no shade of question as to the right of any group, whether political, industrial, fraternal or religious to establish any school for which it may have funds and a purpose. But that is quite another enterprise from the founding of such a school for the ostensible use of the entire community, and yet limiting its usefulness by hampering it with the traditions and the ideas of a section of the citizenship.

Particularly is this the case when the name of the city is applied to the proposed university. For a denomination or any other organization that represents but a part of the community to begin the erection of a school, call it a university, and give it the name of the city in which it is set, is a rare piece of presumption which is naturally resented by those of other groups who are at all sensitive to the meaning of terms. There have been instances in the past in which just these things have been done, and yet the real character of a university has been so fully realized, and the denominational control has become so remote that the device, dangerous at best, appears to have been justified.

To be quite specific, the University of Chicago was begun as a Baptist contribution to education. If it was intended to make of it a denominational institution in any concrete sense, the plan was inequitable. It was quite impossible to suppose that the Baptist denomination could provide the city of Chicago with an institution of true university rank, and keep it under Baptist control. Only the combined facts that there was the tradition and some actual remains of an old University of Chicago, Baptist in foundation, and that the founders of the new institution planned on a wholly new and ample scale, beyond the reach of any denominational narrowness, justified the employment of the title. In the years that have ensued still more fully has the institution justified its university spirit, and still less has it permitted its policies to be colored by denominational sentiment. Today few people think of it as related in any form to Baptist institutions, and its breadth of program justifies in an adequate manner the title of a university and the use of the city name. The same would be true of Yale, Harvard and Columbia, if they happened to bear the names of the cities in which they are situated.

But much progress has been made since even the recent years in which this practice of denominational affiliation coupled with university and municipal claims ceased to be appropriate or justified. Today it would be a rare order of presumption that would choose the name of the city to bestow on a denominational foundation. The intention might be the most generous and unselfish. The etiquette would be inept. This is just in the consideration that no denomination can build either a university or a cathedral. Each is in its very nature the possession and the work of

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the entire community, and when that common interest is lacking the primary purpose of each is defeated.

But while the true purposes of a city university ought not to be hindered by denominational relationship, equally should the institution be dowered with the religious element in its constitution and program. It is one of the misfortunes that our educational system has inherited the mistaken interpretation of the separation between church and state. By that phrase the fathers of the republic sought to avert the danger of ecclesiastical control of either politics or education by an established church. That danger was happily passed at the very first. What they never meant was the elimination of religion from education. Yet that is the perverted meaning now popularly applied to the term. In the constitutions of most of the state universities this erroneous tradition has been incorporated, so that the teaching of the Bible or any of the religious disciplines is supposed to be prohibited.

Without stopping to inquire into the validity of that interpretation, or to recite the various devices to which the right-minded public is now resorting to correct the mistake, it is enough here to point out the fact that the rapidly developing city universities are bound by no such antiquated and illogical device, and are free to order their educational institutions on lines adequate to meet the instructional needs of the time. And no university that is worthy of the name can omit the teaching of religion from its curriculum. In no other country than the United States would the anomaly occur of organizing an institution of learning without the inclusion of religion among its disciplines, and calling it a university. It is to be hoped that the founders of the city universities will assure their communities the means of suitable religious as well as social, professional, industrial and civic education. With such institutions, in addition to those of all other varieties, America will be increasingly competent to rear a citizenship intelligent, patriotic and reverent.

Democracy and the Labor Movement

THE LABOR MOVEMENT is one of the fundamental on-goings of our time. It is the spirit of democracy at work in that vast mass of the people who toil with their hands. Common toil has, in all history, borne something of the mark of Cain. It has always carried the yoke of the beast. The elite have ever been those who have risen above it, and whether soldier, civil ruler, artist, scholar, business manager or mere property owner, they have secured their position by drawing the lines of an aristocracy between themselves and those who toiled. Social caste-making always leaves hand labor out. When the arts require hand work a careful differentiation is made on behalf of the "fine" arts. Even when labor itself becomes creative and skill plays a distinguishing part in hand work, the skilled tend to become a labor aristocracy.

The labor movement is age-long. The Christian era began with slavery as the recognized status of labor. Aristotle defended it as necessary both as a means of production and of providing for the masses, who were "born

to be hewers of wood and drawers of water." From that day to this, through serfdom and servitude to employe, the laborer has borne the incubus of property-right. As a slave he was property, as a serf he was semi-property, as a servant he was subservient to property right. As an employe he is under duress to the rights and privileges and to the superior powers of property.

The labor movement is the age-long struggle of those who toil to free themselves from the incubus of property right. It is the zeitgeist of humanitarianism surging up through the social order to set free the last and least of men from the leftovers of the slave system. Aristocracy is a defensive mechanism for privilege. Having attained something desirable, men tend to erect artifices about their attainment in order to secure it for themselves and their children. This has been true from the days of the old military-political aristocracy, that centered about royalty as the governing power, down to those modern laws of inheritance whereby wealth seeks to perpetuate its privileges and powers. Political democracy has overthrown the politico-military aristocracy, but the aristocracy making principle remains with us, clinging to and utilizing that property right which the older aristocracy used as a prop to its power.

Even modern culture is not immune from this defensive mechanism of aristocracy. In England fees are imposed upon students aspiring to attend secondary schools; the grade schools fit nicely into the apprenticeship system. A little primary education makes a more proficient workman. The fees imposed are a burden upon the wage-earner's income but an apprenticeship lifts a part of the burden. The result is that the brighter children of the "working classes" are largely winnowed off into wage earning and those from homes with property, whether bright or stupid, are shuttled on into a training for leadership and thence on out into the petty aristocracies of modern social life.

In America as colleges and universities grow rich in endowments and scholarly tradition they tend to raise fees and thus to increase the handicap to the "have-nots." The social life of the campus tends to imitate the rich-poor discrimination of the outer world. Even the faculty finds it congenial to bask in the extra-mural social life which wealth provides those who are less learned but more successful in the things of this world. When the professional and technical students graduate into the modern university clubs of our American cities they become one of the most elite of petty aristocracies. Hard-headed and hard-hearted conservatism, on all social issues, finds the modern university club a recruiting place for its defenders.

Property right is the last bulwark of aristocracy and artificial privilege. The doctrine of the sacredness of property right is the religion of the possessing classes in our modern democratic world. It is the stone of the corner in our legal structure. It is the rock upon which most of our modern social legislation is broken. It is a sort of moat and wall behind which aristocracy makes its last stand against democracy.

Political democracy removed property right from the franchise, and now industrial democracy seeks its removal from labor control. Industrial democracy is not seeking to destroy the right to own property; indeed it seeks a

wider distribution of property ownership. It holds to the heresy that human beings only are sacred, and that, as material things are the means to better living, there should be no artificial props to property possession.

Property power is the last artificial rampart of the privileged. In the labor movement the spirit of democracy moves upon that rampart. It does not challenge the right to hold property, but it does challenge the right of property to control the lives and destinies of working men. It challenges the presumption that ownership has the right to fix the wage, the working day, the conditions in the shop and the tenure of employment. It turns with a sardonic justice upon those who call labor a commodity and says, "If our labor is a commodity, then this commodity of ours is our property right, and we demand that share of control our property (labor) investment represents."

Labor has obtained better wages, a shorter day and the right to some say in regard to working conditions in about the measure it has organized to force the issue. Industrial history is without record of more than personal and incidental grants of larger opportunity to wage earners by those who used their labor. Benevolent employers have always done more and better than the standards prevailing in their day, but the system has been ameliorated and the standards raised as a whole only to the degree that labor organization has been strong enough to force the issue.

This process has involved rude methods of violence at times. Property power has clung to its presumptions with tenacity and, barring exceptions, has been responsible for the war. The battles will continue until the wage-earner's right to a full and free say has been granted. The dollar cannot continue mightier than the man in a highly organized democratic social order.

The forms under which we seek to make democracy function may be inept and fragile—at best they are experimental—but the spirit of democracy is in our modern world as a mighty, primal spirit of the times. If we prepare channels for its release and expression it will move the world of industry on and upward mightily. If we seek to choke and repress it, it will burst out like a volcano. Bolshevism is such a volcanic outburst. It was not democracy that created it but the repressive powers that sought to choke down the aspirations of the masses. Repression, not democratic aspiration, is the bloody mother of revolution.

The real progenitor of democracy was neither Jefferson nor Rousseau but Jesus. He carried the aura of the carpenter's shop into all his work and words. He released the creative forces of the free, self-respecting spirit as did none other. He made the human being sacred and the body itself the temple of a holy spirit. He called the social order into the free fellowship of a common brotherhood under the love of an all-compassionate Father. There can be no artificial privilege, no petty aristocracy where his spirit rules.

A ministry that interprets him, and a church that does his will in the modern world, will put him at the head of these vast, marching columns of labor that are moving on to claim their part in the common heritage of the earth. They will interpret the labor movement, both to labor itself

and to the world, in its humanitarian and spiritual aspects. They will forewarn those who wilfully obstruct its legitimate aims of the danger that awaits them, and of the menace they are to the peace and progress of mankind. They will seek to save labor from the excesses of its protean strength and from a radicalism that ruins what it fain would save. By lifting the lowly to an higher estate and bringing down the mighty from selfish privilege to common service they will level up the rough places and make ways of gladness for the feet of the Master, whose path and position is ever with the common people.

The Disappearing Tent

A Parable of Safed the Sage

IT CAME TO PASS as we journeyed that we sojourned in the tents of Kedar. And every morning the servants in the camp blew on instruments of Discord and pounded on Pans and Pots and Basons and Marched around the Jericho of our Habitations, and the Canvas Walls of our abode fell down in just thirty minutes after the first blast of the horn and bang of the pan. And if any lady or gentleman had lingered in bed, and was not dressed, it did him or her no good to shout in protest, for the morning toilet had to be finished in the open. And by the time we were seated for our breakfast, we beheld our Tents and our Beds and our Baggage all loaded on Mules and Camels, and moving away we knew not whither. Neither did we see it as we rode, for often it went another way.

And we saw it not at noon, for we lunched in the shade of trees if there were trees, or of walls where there were no trees, and sometimes we found the peaceful shadow of a Great Rock in a weary land.

But late in the afternoon as the sun was setting, we rounded a turn in the road, or came to the top of an Hill, and there we beheld our Tents. And inside of every several tent were the Beds and the Basons and the Baggage all set and in waiting. And believe me, it was a welcome sight. Neither did we ever behold it without a thrill.

Now I have lived for three-score years in a changing world, and I know that here we have no continuing city. And I endeavour each day that I may nightly pitch my moving tent a day's march nearer Home. And I have seen much that I cared for that hath moved on and left me puzzled and bewildered, and sometimes in tears.

But I know what another Traveler meant whose name was once Saul, who is also called Paul, when he said, We know that if our earthly house of this tent wherein we have our mortal life were stricken down and collapsed so that it seemed dissolved in nothingness, we have awaiting and prepared on us a Building of God, an House not made by hands, in the place toward which we journey. Wherefore, I witness the moving forward of the things I love not without some sorrow and concern, but without utter dismay. For some time, when the day is near its ending, and the and around an hill, and I shall see the home prepared for sun is nigh unto its setting, I shall pass through a valley me; and not for me only, but for all who have like precious faith.

Wherefore, comfort one another with these words.

Can Schweitzer Save Us from Russell?

By Reinhold Niebuhr

YEAR BY YEAR Bertrand Russell grows more cynical in his view of life and becomes more ruthless in stating the tenets of his religion of despair. Evidently fearing that he had not spoken plainly enough in the past, he has published a new little booklet, "What I Believe." There is nothing really new in this credo, but Mr. Russell has managed to distil into its brief pages the whole essence of his dismal view of life. Mr. Russell is sure that the universe reveals no purpose and encourages none of the hopes with which men have been wont to beguile their life. The vast forces of the natural world are amenable neither to the spirit of man nor to any will sublimer than his. All efforts to read purpose and design into the world are merely man's pitiful and puerile attempts to escape the stern and unyielding facts of life.

At one time Mr. Russell seemed to permit man at least the dubious satisfaction of making a brave, if futile, effort to assert the integrity of his spirit against the blindness of nature. But now he takes even that tragic consolation from him, for there is no human spirit. Man's soul is but a bit of effervescence on the surface of nature which will disappear with the activity which produced it. Not only are his dreams illusions but his morality is a sham and his conscience may be completely changed by the health or disease of his ductless glands. Believing all this, Mr. Russell still insists that man must nevertheless make the best of his life by acquiring love and knowledge in equal proportions. If he fails to develop either or both Mr. Russell is afraid that he must withdraw even those slight hopes with which he is still able to tantalize the ambitions of men.

BETRAYING PREJUDICE

It is interesting to note that while Mr. Russell affects to view the phantasmagoria of our little planet with the sternest and most unyielding detachment he nevertheless betrays the most childlike and naive prejudices, against the institutions of religion for instance, in which he can detect no note of sincerity. It would not be difficult to find flaws in Mr. Russell's relentless logic for absolute consistency is always betrayed into absurdity and the consistent mechanistic philosophy of Bertrand Russell is absurd at more than one point. The detection of these absurdities will, however, not avail us to overcome the chilling influence of this philosophy. It is important to note that Mr. Russell speaks for thousands whose faith in every spiritual and personal reality has been shattered by modern science. They may not avow their disbelief with the same gusto as Mr. Russell and they may shrink from some of his most daring bits of logic but they believe with him in effect "that man is the product of causes which had no provision of the end which they were achieving; that his origin, his growth, his hopes and his fears, his loves and his beliefs are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought or feeling can preserve an individual beyond the grave; that all

the devotion of the ages, all the noonday brightness of human genius are destined to extinction in the vast death of the solar system, when the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins."

How are we to meet such pessimism and with what weapon are we to penetrate its armor? I must confess that the traditional religious optimism buttressed by the philosophical monism which has always been in league with religious apologetics seems to me unequal to the task. The fact is that some of Mr. Russell's descriptions of reality will seem to any unbiased observer more nearly akin to the facts than the theories of Hegelian philosophers and the theologians who have taken their cue from the philosophies of absolute idealism. So much of the world seems blind and cruel and capricious; so much of life seems to defy the pat dogmas of God's omnipotence. Neglected truths have a way of revenging themselves upon their detractors. May not the pessimism of Mr. Russell and his following be the natural and inevitable reaction to the easy optimism in which religion has moved ever since Greek philosophy was absorbed in the Christian religion?

Albert Schweitzer in his memorable book, "Civilization and Ethics," maintains that the ethical life is rooted in optimism and that the decay of ethics in our day is due to the defeat which the optimistic will-to-live has suffered because it was supported by an untenable optimistic metaphysics. In other words, the universe is not as sympathetic to the human spirit as traditional religion has assumed and when ethics is rooted in this assumption it must finally suffer shipwreck. The Hegels and Royces and the whole host of absolute idealists inevitably create the Russells and other absolute materialists. To picture the universe as a kind of Greek temple, a perfect world in which "not a worm is cloven in vain" will surely result in other pictures of the universe as an "eddy of meaningless dust."

SCHWEITZER ANSWERS RUSSELL

The best answer to Russell's "What I Believe" is Albert Schweitzer's "Christianity and Other World Religions." Of Dr. Schweitzer Miss Maude Royden recently said that it would not be improbable that future history would set him down as one of the greatest men of the twentieth century. Doctor of music, of medicine and of theology, he first won fame with his "Quest of the Historical Jesus," through which all New Testament criticism was profoundly affected. A few years before the war he gave up his university chair to undertake medical mission work in French Africa. He is in Africa now, but keeps in touch with the western world by various contributions to the philosophic and religious thought of our day which never fail to be incisive and profound in the quality of their thought, and frequently most disturbing to the western mind in their import.

In his little book Schweitzer maintains that Christianity is the final religion because it opposes the religions of abso-

lute optimism and of absolute pessimism with a naive dualism which permits of both pessimism and optimism, pessimism in regard to the world and optimism in regard to the life of man. Metaphysics, in Schweitzer's view, is the bane of religion. Metaphysical systems which have been prompted largely by the problem of knowledge and not by any ethical or religious problem have been made to serve apologetic purposes. The absolute at which they arrive was supposed to give rational sanction to the theism of religion; but philosophic absolutism has been a questionable ally of religion. It has greatly aggravated the problem of evil and caused the very reactions of which Mr. Russell is typical. To make God responsible for the universe is to rob him of his goodness. The facts of life are simply too confused to warrant faith in a God who is at once good and omnipotent. Moreover it is to be noted that we rob God not only of goodness but of personal characteristics in philosophic absolutism. The God of the Hegelians has little resemblance to the "God and father of our Lord Jesus Christ."

The moral and spiritual potency of Hebrew theism lay in the emphasis upon transcendence. The Greek world arrived at monotheism by making God increasingly immanent in the world. But to the Hebrew prophet moral scruples and not intellectual difficulties prompted the drift toward monotheism. The result was a monotheism of undiminished moral power. This monotheism Jesus accepted and assumed, only emphasizing the love of God in a way unknown in prophetic religion. To be sure Jesus and the prophets did take God's power over the universe for granted. Jesus spoke very simply of God's providential care of the birds and the lilies. Nevertheless Schweitzer would insist that Jesus was a naive dualist. He never spoke of the metaphysical attributes of God. He did not stress his omnipotence and omniscience in the manner of orthodox catechisms. From the day when the early Hebrew prophet discovered God, not in the earthquake or the fire, but in the still small voice until the time of Jesus, Hebrew theism was characterized by a consistent emphasis upon the transcendence of God. In the Greek world intellectual considerations were more weighty in forming religious conceptions than moral ones, with the result that Greek thought constantly gravitated toward pantheism.

PANTHEISTIC CORRUPTION

This virtual pantheism was brought into the theology of the Christian church by the early church fathers and has, in a sense, corrupted it ever since. The naive dualism of the Hebrew prophet and of Jesus was destroyed but has always exerted sufficient influence to save the western world from the enervating pantheism of the east. Thus we have in Calvinism an absolute insistence on the sovereignty of God together with a tremendous moral passion, but the sovereign God is hardly a loving God and the moral passion derived from him is austere rather than benevolent. The Christian Science which has had such a rapid development in America can be understood only with this austere monism as a background, for it supplements the philosophy of Calvinism and reacts against its austere ethics. "God is good and God is everywhere"—that is religious optimism gone mad. It is the most satisfying of all religious philosophies

except, of course, that it does not square with the facts. Incidentally it is to be observed that its contradiction of the cold and cruel facts of life is least noticed among the comfortable classes of a nation so opulent as ours and it is precisely from among these classes that Christian Science has won its recruits.

OPTIMISM IMPOSSIBLE

Among the average run of men who do not drug their minds, a completely consistent religious optimism is untenable. The question arises whether among men trained to look at the facts of the natural world in a way in which modern science teaches them, even the qualified religious optimism of all traditional Christian theology is not becoming untenable. The universe is simply too blind to the needs of men and too ruthless with personal and spiritual values to warrant the theory that a good God is in essential control of all its forces. Orthodox theology had at least one method of escape from the consistency of its monism, for it believed in a devil and could blame him for a good deal of what did not square with the benevolence of God. Liberal theology destroyed even this qualification of consistent monism and has attempted the impossible task of safeguarding the character of God even while it involved him more completely than ever with the universe. Most religious liberalism saw no other method of absorbing the discoveries of modern science in regard to evolution than by a new insistence on the immanence of God, working in and through the processes of the natural world. The resulting theology is one of the reasons for the moral impotence of liberal religion. And the liberal religious world view is intellectually as untenable as it is morally impotent.

Is Schweitzer not right in insisting that religion can maintain its spiritual power in our day only by returning to the naive dualism of prophetic religion? Perhaps it must make that dualism even more explicit. The resulting picture of the world would be one in which personality is in conflict with nature, divine and human personality sharing in the conflict. The resources of the divine are available to the soul but they will guarantee only its integrity and not its immediate victory. Ultimately, of course, every religion will assume the victory of personality over nature, but that victory is neither as easy nor as immediate as is generally assumed. God probably has the same relation to the natural world which a human being has to his body, but it is to be noted that we are not in complete control of our body. There is a life in our body which the soul does not control though it is in intimate relation with it. We have this "treasure in earthen vessels" and even as the vessels fail us the earthen vessel of the natural world may fail God. All life is a conflict of the soul with the inertia and the blindness of nature. Even though ultimate victory may rest with the soul, divine and human, victory in a given situation may be gained only by complete transcendence, by the soul preserving its peace and happiness in spite of the worst outrages against it by the blind cruelty of nature.

Intellectualists will be inclined to criticize a philosophy which leaves so many loose ends and so many unanswered questions. Schweitzer frankly renounces the possibility of

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arriving at a satisfactory world view (*weltanschauung*) and regards his philosophy as an adequate life view (*lebensanschauung*). However unsatisfactory such a naive dualism may be from the standpoint of the intellectualists, there can be no question but that it is tremendously potent as the basis of religious faith. Religious assurance is made entirely dependent upon mystical and moral experience and the problem of evil is eliminated as a peril to religious faith. If anyone should doubt the moral and religious potency of preaching rooted in such a naive dualism it is only necessary to point to the ministry of Studdert-Kennedy. The kind of dualism upon which Schweitzer insists is evident upon almost every page of Kennedy's sermons and it is the secret of his wonderfully effective emphasis upon the cross. The only good thing which has come out of the war, thinks Mr. Kennedy, is that the doctrine of "a sovereign kaiser-God" has been destroyed and that people have learned "to spew out any teachings about God which make him less good than Jesus." It must be admitted that it gives a kind of tragic note to his preaching, but triumph always lurks in the tragedy and it is just in that emphasis that Mr. Kennedy achieves his striking note of reality.

Mr. Studdert-Kennedy is not as conscious nor as consistent a dualist as Albert Schweitzer and it may be that

his homiletic effectiveness is partially due to that fact. The average man will not find it easy to reconcile himself to any diminution of the omnipotence of God as it has been traditionally conceived. Yet it is quite obvious that his problem of evil is continually aggravated by the traditional theology and his moral sensitiveness dulled by it. What is needed therefore is a change of emphasis that may not always have the support of a fully developed and completely consistent metaphysical and theological system but that does satisfy certain intellectual and moral needs of the average man which traditional theology has failed to appreciate. Modern preaching needs a closer touch with reality more than it needs consistency. Ultimately, of course, the soul's desire for unity cannot be denied. We will explore until we find some unifying contact between various types of reality, such as nature and personality, which now seem practically unrelated and incommensurable. And it may be that such a search will be or has been crowned with more success than Schweitzer is willing to admit. But for the practical problems of religion and life it seems clear that Christian apologetics must become more willing to admit that there are less immediate or obvious supports in the natural world for the affairs of the soul than theology has traditionally assumed.

The Difference Between Missionaries

By Paul Blanshard

WHEN IS A GOOD MISSIONARY not a good missionary? When he is a bad sociologist, a nationalist, an individualist.

Out of the Chinese crisis is crystallizing a new standard of fitness for foreign service. The old acid tests are being discarded, new ones are appearing. Peking is now the center of the conflict between old and new. The old missionary was sweet, saintly, ignorant of economics and a patriot. The new missionary is rebellious, inquisitive, an internationalist, an economic radical. The old missionary was quite unaware of the meaning of the imperialist gunboats that followed him into foreign wilds. The new missionary is leading the attack upon gunboats.

OLD AND NEW TYPES CONTRASTED

The Chinese crisis has thrown the old and new type of missionary into merciless relief. For a generation American missionaries have been working in China under the protection of treaties forced upon the Chinese people by foreign guns. Shanghai, Hongkong and Hankow are only three instances of the destruction of Chinese sovereignty and the seizure of Chinese wealth by British and Japanese imperialist power. Most American missionaries have worked under the protection of these treaties and studiously avoided discussion of them. They have denounced opium, atheism, idolatry and bigamy, but for the most part they have ignored Liaotung, and the twenty-one demands. From the Chinese point of view they have strained at a gnat and swallowed a camel.

But they cannot ignore Shanghai. When unarmed

Chinese students and laborers were shot down by British police in Shanghai on May 30 such a wave of national feeling swept the Chinese people that they would not tolerate neutrality. They demanded from the Christian church of China a Yes or No. To them the issue was clear cut. Their territory has been invaded by foreign powers by force of arms since 1840. They have been forced to grant to the powers extraterritorial rights under which Chinese citizens can be tried in foreign mixed courts, Chinese tariffs are completely controlled by foreign governments, Chinese governments manipulated by foreign diplomats. The Shanghai shooting was the symptom and symbol of Chinese humiliation. It constituted a challenge to every foreign missionary. Where do you stand? If you are a foreigner first and a Christian second you will talk about a firm stand against disorder and the protection of foreign nationals. If you are a Christian internationalist you will unequivocally denounce the imperialism even of your own government.

In response to that challenge the older type of denominational missionary hemmed and hawed and read the pro-British newspapers and talked privately in whispers against the student movement. Shanghai was full of such missionaries during the strike. They poured down from the interior in full flight from local demonstrations of Chinese hostility. They spoke of agitators and irresponsible youth. They prevented the missionary association from making any clear pronouncement in behalf of Chinese rights in those bitter days when the whole foreign press was presenting a distorted picture of the struggle. A meeting

called for the purpose of taking action was broken up in five minutes.

PUSSYFOOTING

In Peking feeling against the student movement did not run so high but even here several missionary groups failed to act in the crisis. The Presbyterians declined to act because of technical opposition to any pronouncements on political subjects. The Methodists waited until everybody else had spoken and then produced velvet repetitions. The leaders of the Peking missionary association refused to call a meeting even when requested to do so by a large number of their own members. The Y. M. C. A., the Y. W. C. A. and a contingent of the new missionary movement rushed into the breach.

In Peking 150 American Christians threatened to form a parade and march on the American embassy if the American representatives made pronouncements against the Chinese position. As I write, the threat is still effective. In Hankow and Shanghai American business men helped to lead the attack on the student movement. In Peking the new missionaries more than counter-balanced their efforts. In Shanghai those leaders of the Y. M. C. A. and Y. W. C. A. who came out against the British authorities stood almost alone in the Christian foreign community. Some of them were bitterly attacked by their own press and warmly praised by the Chinese press.

PEKING STATEMENTS

In Peking the Congregationalists through the American board captured premier honors among liberals by issuing a statement on June 4 interpreting and defending the Chinese position. They were followed closely by the Y. M. C. A., the faculties of Christian colleges in Peking and the Y. W. C. A. The statement of the Y. W. C. A. is typical of the best in them all:

We, members of the Young Women's Christian Association of Peking, feel very deeply that the shooting incident in Shanghai as reported by news agencies is absolutely contrary to all Christian principles. We, as Christians, are ashamed of such treatment toward those unarmed. It is not even in accordance with humanity and justice. . . . We realize that this incident is only a sudden outburst of a long accumulation of wrongs. It did not happen in a day. We need greater understanding and sympathy between the nations. We must get down to the foundation of the trouble. . . .

We feel that this is a challenge to foreigners in this country to face the questions involved, as individuals, and to stand by the principles of right, whatever the cost.

Various organizations are making appeals. We think, however, that if all concerned would really live up to Christian principles, certain desired results would come about naturally. To bring the results we believe there should be:

1. Speedy investigation of the Shanghai incident and of the causes leading up to it.

2. Unprejudiced information given by editors and reporters of magazines and papers stating facts.

3. Revision of unequal treaties. . . .

4. Withdrawal of gunboats and troops. . . .

It would be most fitting if the nations which have been Christian for the greatest length of time should lead the way in making these changes which we believe to be essential to real international peace and good will.

There is a fundamental mental distinction between the missionaries who have sided with imperialism in this crisis

and the missionaries who have opposed it. The distinction, I believe, can be summarized in this way. The older missionaries do not know what imperialism is. They know a word in a dictionary, but they do not know the power of economic exploitation to twist and warp character; they discount the salvation of beef steak and beans as a necessary preliminary to the salvation of the spirit. They do not carry their splendid personal moral standards into the realm of economic life because they consider economic organization somewhat irrelevant to the main part of the Christian gospel.

SOCIOLOGISTS NEEDED

It is no accident that the new type of missionary who is leading the fight against imperialism here is the same type who makes social surveys, investigates child labor, and helps to organize labor unions. In a word, the new type of missionary is an international sociologist. He knows that one moral civilization cannot be imposed upon another: the best that he can do in a foreign country is to interpret, suggest and above all give his life in service. He knows that Christian character is a composite created by parents, soap, schools, cream, love and many other things. Therefore, there is nothing in the environment of the Chinese people which is not his concern. If foreign treaties are doing injustice to the Chinese people, it is inconceivable to him that he should remain silent in the struggle to destroy those treaties.

We talked last night to the leader of the great seamen's strike of 1922 in Hongkong, which scored the first important economic victory for Chinese labor over British capitalists. "From now on," he said, "we are going to count on the Christian church for support in the struggle for economic fair play. The Christians have made a great contribution in this present crisis. They will be a permanent social force in the future of China."

Morning Meeting

BLUE SKY bent down to touch the apple blossoms; Full-flowering branches drooped to touch my hair; New sunshine flooded all the fragrant orchard,

Warming to perfume every petal fair.

Gold sun, pink petals on the blue, and thrilling
Life in each tree-trunk rising from the sod!

What wonder I, while through the orchard passing,
Met One I greeted thus: "Good morning, God!"

SHIRLIE SWALLOW FORRESTER.

The Awakener

BECAUSE he loved stained windows more than preaching
And silent altars more than ministry,
They left him scornfully, to seek assurance
From men who spoke with greater certainty.
But we who had been surfeited with doctrine
And childish teachings suited to our needs,
Hearing the "Epilogue to Asolando"
Now looked beyond theologies and creeds.

NAOMI REYNOLDS.

For God's Sake

By Edwin Holt Hughes

I, even I, am he that blotteth out thy transgressions for my own sake.—ISAIAH 43, 25.

THE PROPHET represents that God is the speaker. His wayward people is the audience. The language, crowded with personal pronouns, is the language of great yearning and suggests a beseeching Lord. We feel at once that the words would be quite at home in the New Testament; and we can even imagine them on the lips of Christ himself. They make us understand why some have called Isaiah, whether first or second, the "evangelical" prophet; for there is here a piercing insight into the heart of a redeeming God.

That insight is in no way more revealed than in the location of the forgiving motive. Often the scriptures reverse our expectations. The signal illustrations may be the instances where a statement is made that is apparently contradictory and yet deeply and everlastingly true,—as, for example, that dying is living, weakness is strength, and having nothing is possessing all things. Yet the minor illustrations are seen in cases where the emphasis is different from our own. Considering the text as showing an evangelistic Lord, we are interested in the fact that the motive for the forgiveness of human transgression is placed in the divine heart. He blots out sins for his own sake. There is a reason for forgiveness in himself.

I.

The usual presentation puts the motive on the human side. We ask men to receive forgiveness for their own sakes. We tell them well and truly that they carry in their own natures insistent needs for pardoning grace. Nor do we lack for outer symbols of those inner needs. We say to the drunkard that if he will come to God for forgiveness and redemption, the cleansing power will remove the bloat from his body, the blear from his eye, the blotch from his face. Where the offense is less coarse, but not less terrible, we still plead with people for themselves, saying that the divine grace in the cure of jealousy or envy will bring to the freed soul the generous mood that in itself is peace. In other words we have a right to put a reverent change into the speech of God and to declare that he says to each person, "I, even I, am he that blotteth out thy transgressions for *thine* own sake." The witnesses of that motive are almost as many as are the redeemed. Paul, and Origen, and Augustine, and Luther, and Francis of Assisi, and Wesley, and Moody would all bring testimony that their own sakes called for the plenteous redemption of God. To him they came because their hearts cried out for the living One, and because they knew that their rest was in him alone.

Yet it is good and persuasive to discover the mutuality of the transaction—to find that the pardon conferred by the wondrous God is for his sake as well as for our own. With reference to a longed-for companionship Christ stated much the same kindly law, "Father, I will that they also whom thou hast given me, be with me where I am." It

is really quite dreadful to be where you are not wanted. When we discovered in childhood that we were "taggers on," the revelation brought a hurt to the heart; and when later we had occasion to feel that we were unwelcome guests, the experience became a bitter one, and no outward entertainment could ever compensate for the lack of the inner hospitality. In all satisfying relationships there is that element of mutuality. There is, therefore, a sober joy in the assurance that when we draw nigh to God, God draws nigh to us; and that, even as we seek to receive pardon, so God seeks to give pardon. In forgiveness it is not an unwilling man seeking a willing God; nor yet a willing man seeking an unwilling God; it is rather the willing man met by the willing God. Going to him for our own sakes, we find that he comes to us for his own sake.

II.

All of this gives the surety that, since there is restlessness in the divine heart when God cannot forgive, so there is peacefulness in the divine heart when God can forgive. With him, then, there remains always the double possibility of sorrow and joy. Speaking philosophically, we may shrink from the thought of a God who knows sorrow, but we still find no refuge for our thinking in a God who is so limited that he cannot suffer. If we are made in the divine image, then our double capacity for sorrow and joy must stand for something in the eternal nature. When we follow the Bible through with this two-fold test, we find abundant evidences of a sorrowing God and of a rejoicing God. Or, if we care to fall back upon the text's phrase, we find that there are things that God did for his own sake. Creation, by whatever form it came, must have met a desire of the eternal Spirit. Especially the creation of human beings must mean that the everlasting fatherhood expressed itself in the lives of countless children. The incarnation must have been the highest effort of an anxious God to enter into the experiences of men. There must be partial truth, if not total truth, in the statement that God made the world, and peopled it, and came into its life for his own sake; and that the denied fellowship with his people brings him pain while the granted fellowship brings him gladness.

Speaking experimentally, we note that as rank goes up, capacity for sorrow and capacity for joy both increase. One cannot excite much sympathy with the story of a pained or delighted polyp! Though the oyster be far higher in its vital organization, its pains and pleasures do not greatly move us. But when we reach the grade of higher life, we find that the birds have their songs of joy and their shrill notes of anxiety, and that they mourn over the broken nest and are glad over the restored young. When those two possibilities reach our human lives, both become fairly exquisite. How we can suffer physically! If a thousand needles be pressed into the quivering arm, we shrink in agony. Yet it is far worse to have an arm

that would not quiver—because pain is surely better than paralysis! How we can suffer in the deeper ways! Waves of anxiety, and oftentimes of anguish, sweep over our spirits until we seem overwhelmed. And then again, how good and joyous life is! This enlarged double capacity always goes with the growing rank of being. We cannot conceive that it stops short when it comes to the nature of God. Some one wrote these words:

"Can it be, O Christ Eternal,
That the wisest suffer most?
That the mark of rank in nature
Is capacity for pain?
That the anguish of the singer
Makes the sweetness of the strain?"

If then God be the wisest and the best, the laws of sorrow and joy come to their highest in him; and within the life of God himself sorrow and joy reach their climax in the rebellion or reconciliation of his children.

III.

If we return once more to the suggestion of our likeness to God, we shall observe that we do many things for our own sakes. We pay our bills, even when our creditor is worth far more than we are—partly because self-respect demands payment. We strive to keep our gallantry and our consideration for others in places where the etiquette is an unknown book—because the true gentleman is such even when all the lower pressures are removed. We deliberately vote a losing ticket, sometimes year after year, and we heed not the superficial cry about "throwing your vote away"—because we dare not throw our consciences away and lose even a fragment of our own souls. These inner compulsions of spirit, how they do rule us, almost as if there were a kingdom of self presided over by a king who must keep his dignity and character and not soil the purple of his own soul. If we were to make a list of the things that we do, or do not do, simply because certain persuasions abide in our innermost natures, we should find that large areas of life are affected and that we are constantly doing things for our own sakes.

When we pass into the realm of forgiveness and reconciliation, the law and likeness do not fail us. Two biblical figures of speech about God are based upon human relations, and in those relations we are evermore finding lessons concerning him. One of these is represented by friendship, and the other by the family.

The figure of speech based on friendship appears early in the Bible. Abraham, the father of the faithful multitude, gained the consciousness that he was "the friend of God," while in Chronicles there is a strong word of address to the Lord in which Abraham is called "thy friend forever." But in friendship there must always be the mark of mutuality and reciprocity. God and Abraham are in the friendly covenant. The mood is not an abstraction; neither is it something hung in the social midair. Rather it is the joining of two lives in dear relations—with an interplay of love and help that must have meaning for each party in the spiritual transaction. Alice in Wonderland speculates on whether a cat's smile is possible without a cat's face, and reaches the conclusion that such a

smile is not abstract. Neither is friendship abstract; it is doubly concrete. It unites God's heart with a man's heart; and the friendship has meaning for both. If man desires the divine friendship for man's own sake, God desires the human friendship for God's own sake.

IV.

Yet there remains a tendency to regard God as an infinite iceberg, unmoved by our attitudes toward himself. The correction of that tendency must come in part from any proper definition of friendship. With all of us advancing years lead to the feeling that the loss of a friend is an unspeakable tragedy. The narrowing circle on the earth makes us cling more closely to those who remain and dream more fondly of those who vanish from our immediate companionship; while the loss of any of them by misunderstanding and estrangement becomes a poignant sorrow. We seek reconciliation; and when we so do, we do not affirm egotistically that we do it solely for the old friends' sake. Our own hearts are disturbed; and we cannot easily erase their names from the keep-sake books. We go to them with a plea for restored friendship: and, as we go, each of us could say, "I, even I, am he that seeketh reconciliation for mine own sake."

All this must be a feeble commentary on the life of the friendly God. Is he less of a feeling friend than man? Do our betrayals of him bring no sorrow to the infinite Spirit, and do our loyalties bring no joy? Were the prophets right when they described a grieving God? And was the apostle speaking truth in the exhortation, "Grieve not the Holy Spirit of God?" If we have a friend that sticketh closer than a brother, and if that wondrous friend is denied by our conduct and wounded by our indifference, have we not a motive in him for our renewed friendship? And does he not have in his heart a holy eagerness that expresses itself in a constant pressure upon our hearts, as if he said, "Behold I stand and knock, and wait—for the open door?" Who can fail to believe that the even partial realization of this truth would bring to our land and to all lands the most piercing evangelism and the mightiest revival in all the history of the kingdom of God? And who can fail to believe, also, that the indifference of men cannot be overcome until men are made aware that with God there is no indifference: and that the prophet's picture of him is forever true—as of one bending out of infinite and tender yearning to give the assurance that is itself an invitation, "I, even I, am he that babbles out thy transgressions for mine own sake?"

V.

The conception only gains in power when we carry it forward into the New Testament and find the pages of the later covenant sprinkled with the parental name of God. If a friend cannot be indifferent over a friend's relation to himself, how much less can a father be indifferent to a son's relation to himself? Perhaps we need a changed emphasis in interpreting the parable of the prodigal son. Surely the wayward boy, though recovered from villainy, is not the hero of the story. On the contrary, the father is the pathetic and glorious principal in the account. If he is the final rejoicer, he is also the

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long sufferer. In the background we catch the sense of wakeful nights, and of lights trimmed with a pitiful care, and of eager lookings down the road that sloped toward the far country: and, at last, of the rewarded love of patient fatherhood. Without possible question in the theology of Jesus the prodigal's father stands for God, and the more so because in welcoming his returning son, he could have used without change Isaiah's great words, "I, even I, am he that blotteth out thy transgressions for mine own sake."

All homes that know not the grief of childlessness will offer their commentaries on this high doctrine. Good parents do not feel peace when their children are estranged or rebellious. Here is an intimate experience that has had its million counterparts: The tiny mutiny of the child goes so far that, for his sake, something must be done. Punishment that is vigorous, but not brutal, is given, and the wee rebel is carried to his early bed and is left there weeping and unreconciled. We go to sit by the hearthstone and to read the evening paper, only to find that the tragedy of the home has for our spirits larger headlines than the tragic tales of the daily press! We wonder if we went too far with penalty: directly we think, "What a terrible thing it would be if he died tonight!" So we go quietly up the stairway, hearken at the bedroom door, enter on tip-toe, listen over the cradle to see whether the "breathing is all right," note the farewell sob in the little sleeper's throat, and bend to kiss the slumberer's face! Why that drama? Is it all for the child? Perhaps he may never know that he had a caller when he was unconscious! Nay! Nay! Not for the child alone do we go. We are soothing our own hearts, driving away our own insomnia, searching for our own peace, and entering into such partnership with the prophet's God, and Jesus' God, that we could adopt his very words and whisper them to our own beloved, "I, even I, am he that blotteth out thy transgressions for mine own sake."

VI.

The truth has its terrible side, of warning and preventing. The author of the epistle to the Hebrew speaks about those who "crucify to themselves the Son of God afresh, and put him to an open shame." He is not speaking of an ancient event, of a Calvary in a distant land and a distant century. It is rather the Golgotha of today, the cross of this hour, the thorns and nails and spears of this moment. The crucifixion is not merely historic: it may be in the present calendar of our own souls, in an indifference and disobedience that just now send Christ out to the Place of the Skull. The Lamb, "slain from the foundation of the world," is likewise slain in the ongoing of the world. The Passion is not an episode in the divine heart: it is rather its eternal mood.

John Masefield gives us a vivid illustration of all this in "The Everlasting Mercy." Saul Kane, with the money won in the prize fight, is in the place of debauchery with his lewd companions. The knock is on the door, and a little Quaker woman, who is ever trying to bring God's lost children back to him, steps into the room. Ere Kane can say coarse things to her, she says an amazing thing to him:

"Saul Kane," she said, "when next you drink
Do me the gentleness to think,
That every drop of drink accurst
Makes Christ within you die of thirst:
That every dirty word you say
Is one more flint upon his way,
One more mock by where he tread,
One more thorn upon his head,
One more nail, and one more cross,
All that you are is that Christ's loss."

Grammar, or no grammar, it is a true theology. The sorrowing God, revealed in the Lord Jesus, is not the one-day sufferer without one city's walls; he is the perpetual companion in the sin and sorrow of his people, seeking them for their sakes, and for his own.

VII.

The truth has likewise its glorious side, being a savour of life unto life, and offering the chance of sowing to the spirit unto life everlasting. "The Ninety and Nine" gives us the picture of the Good Shepherd seeking for the lost sheep—the Shepherd with the troubled heart until he finds his own; the Shepherd of the long and atoning search; the Shepherd whose spirit is not at rest until the drama of salvation comes to its finale—

"And all through the mountains thunder-riven,
And up from the rocky steep,
There arose a cry to the gates of heaven,
'Rejoice, I have found my sheep.'
And the angels echoed around the throne,
'Rejoice, for the Lord brings back his own!'"

Who is the Good Shepherd? None other than the yearning God of whom Jesus told us! The emphasis in the parable is not on the wayward sheep; it is on the seeking Shepherd. And the description tells us not at all of the peaceful security of the lost when laid on the kindly shoulders or placed within the protection of the fold; but it does tell us of the Shepherd's glad heart and crowds the words of joy into the story of the divine search. The Shepherd goes out for the lost sheep's sake, and for his own; and the Shepherd is God.

Here do we gain a new and reverent meaning for a phrase so often used flippantly—"For God's sake." We toss it from our lips with a carelessness that approaches profanity. How readily may that profanity be turned into prayer! "For God's sake"—what a slogan for all souls! What a prohibition of wickedness! What a persuasion to righteousness! Tell the world that the Friend and Father revealed in Jesus Christ is not a frigid being scarcely deserving the personal name. Tell it that we deal ever with a sensitive God who broods over his children and waits for the sorrow or the joy that they bring to him. This truth about God will work like a veritable regeneration, putting the upper pressure upon our lives and adding the infinite motive to all our finite motives until all are gathered up unto him who is God over all, blessed forevermore. Especially shall we proclaim to the sinning everywhere that the God of the prophet is still fully revealed in his Son, our Saviour, and that in Jesus Christ we catch the message with still more heavenly accent, "I, even I, am he that blotteth out thy transgressions for mine own sake."

The Book World

Mystery-Religions and Christianity

ONE OF THE important developments of the past few years in the field of the study of early Christianity has been an increasing realization of the part played by the so-called "mystery-religions" in influencing the growth of Christian ideas and practices. For a thousand years, about equally divided between B. C. and A. D., these cults flourished throughout the east and in the Roman Empire, till the last and most formidable of them, Mithraism, finally went down in defeat and disappeared before the advancing tide of Christianity. Meanwhile Orphism, and the cults of Isis, Attis, Dionysos, Cybele, and a score of others, had performed their ministry to the religious needs of millions of men who found little satisfaction in the classic gods of Olympus.

These all had certain characteristics in common. Summarizing from *THE MYSTERY-RELIGIONS AND CHRISTIANITY*, by S. Angus (Scribner's, \$3.50), their prominent features were; the use of elaborate symbolism which, by a process of allegorizing, provoked in the initiate a mystical experience leading to a sense of regeneration; redemption and the forgiveness of sins by reconciliation with God through the means provided by the cult; an esoteric knowledge of God involving supernatural revelation which gave the recipient a new outlook on life and the world and a sense of security which only the initiated could have; a sacramental drama portraying the sufferings and victory of the special deity of the cult, through participation in which the worshipper attained the experience of the exaltation of a new life; the promise of a glorious immortality for those "reborn for eternity"; a personal religion, open to anyone without regard to the accident of birth, and conceived not as the religion of a state but as linking the initiate with the whole cosmic order.

The parallels between the mystery-religions and Christianity are numerous and obvious. That the former possessed a positive religious value, and that they served in an important degree as a preparation for Christianity can scarcely be questioned, but as to the extent to which they contributed ideas and practices to primitive Christianity there are wide differences of opinion—differences based, one suspects, not so much upon diverse interpretations of historical data as upon differences of theological standpoint. One who believes that original Christianity was, in toto, the direct result of a unique divine revelation can scarcely be convinced by any ordinary evidence that substantial elements of it—such, for example, as Paul's faith-mysticism by which he is united with Christ and "Christ liveth in me"—are borrowed from pagan sources. John A. Faulkner, in two recent articles in the *Methodist Quarterly*, holds that primitive Christianity derived nothing from the mystery-religions, but that early Catholicism from the third century on derived much from them. Angus does not make quite such a clear cut distinction, but his tendency is in the same direction. He admits that Paul must have been "familiar with the main religious ideas of the mystery-cults and touched by the mysticism that was in the air," but thinks that one who had "seen the Lord" and had a first-hand experience "did not need to absorb a mystery-atmosphere. In other words, he repudiates the idea of any influence of these cults upon Paul's attitudes, largely on the ground that the apostle himself ascribes them to a different source. This seems scarcely to go to the root of the matter, for the testimony of a mystic—and it is Paul as a mystic who is under consideration—as to the source of his impressions and the suggestions which made him impressionable certainly needs to be supplemented by more objective evidence when it is available.

The familiar distinction between primitive Christianity and second and third century Christianity, of which Faulkner avails himself in his answer to the question of the influence of the mystery cults, is highly convenient for some purposes, but it raises almost as many problems as it solves. Just what is primitive Christianity? How far back do we have to go to get to the undefined spring of original Christianity? Did original Christianity ever exist, historically and objectively? The question is embarrassed and complicated by dogmatic presuppositions which the historian would fain

avoid. Wherever he finds Christianity at all—however early, primitive, or original—he finds it existing in an historical setting and expounded by men who had a cultural background derived from other sources, and he feels free to describe and evaluate the factors in that background and leave it to others to determine whether, for practical purposes, the Christianity of this or that particular age should be called "original." It is only, I think, by placing the investigation upon this purely historical basis that a satisfactory and permanently tenable solution can be found for this problem of the influence of the mystery-cults upon Christianity.

It is, however, obvious that, as the generations passed and Christianity entered more fully into the stream of the world's life, its syncretistic tendency increased, until in the third and fourth centuries it was gathering freely and widely from the fields of paganism. The widespread distrust of reason and the desire for a religion of authority produced biblicism. The cult of Aesculapius, the last survivor of the old gods, contributed healing usages to the church. The mass is a sacramental drama. The semi-secrecy of the highest acts of worship, the exclusion of non-members from them, the practices in regard to neophytes, and auricular confession to priests are more than random coincidences between Catholic practice and the customs of the mystery-cults.

Angus's book is a valuable contribution to the study of this entire field. While he avoids for the most part committing himself in regard to the direct influence of these pagan religions on Christianity in its earliest period and in apostolic days, he presents a vast amount of material carefully systematized and thoroughly documented. His bibliographies, both of modern treatises and of ancient source-materials, are extensive and practically exhaustive. And he puts his finger on one point which clearly differentiates these religions from Christianity, whatever resemblances there may have been between them: Instead of an historical basis, they had only myths recognized as such, while Christianity had the historical character and personality of Jesus. Doubtless that was the fundamental and determining reason why they ultimately failed and vanished and it lived.

WINFRED ERNEST GARRISON.

BRITISH TABLE TALK

London, August 12, 1925.

THE debate in the house of commons upon the subsidy as the price of peace to be paid to the coal-trade was not so damaging to the government as it had been feared. It is true that critics, none more effective than Mr. Lloyd-George, showed the danger of the proceeding, and others blamed the government with justice for its policy of drift. But the *The Coal Truce—Afterwards* weakness of the attack was found in the failure of the critics to point out any better way. The government advocates might well say: "You do not like this method; no more do we. But would you have preferred a stand-up fight in the present hour with organized labor?" In the end there was only a handful of men ready to vote against the subsidy.

Some Labor speakers hail the surrender of the government as a great victory for their side. Others, more far-sighted, are anxious to make the most of the nine months' respite which is provided. Mr. Baldwin reminded Labor that the community as a whole could not be held to ransom by organized labor, and he counselled all who are concerned in the coal trade to use the interval for putting their house in order. In our Labor party, as in other parties, there are left, right, and center sections, and it is well not to give the left wing all the weight that its leaders claim. The keenest men in a branch of a trade union will be most likely the left, but there are a great host of silent members who are not easily roused to action, but are

by tradition moderates, with no great interest in political experiments, but naturally concerned to make the best of their economic position. These men in time of crisis will decide. And it should be remembered that never in this country have political experiments of a thorough-going order been favorably regarded. Few of us here are doctrinaire in our politics, and this is as true of the rank and file in Labor as in the other parties.

* * *

China—The Next Step

If we may judge the mind of our wisest advisers from the letters in the Times, there would appear to be a difference of judgment upon the proposed inquiry into the Shanghai shootings. Dr. Temple and others appeal for the inquiry to be held quickly. Dr. Balme of the Shantung university takes the position that the inquiry is not now of great interest to the Chinese leaders. That time has gone by; something else must be done. At the moment the Chinese consider the inquiry to be but a way whereby Great Britain hopes to escape from the verdict of the diplomatic inquiry. Dr. Baume himself lays down the following lines upon which British action should move:

1. The reopening of negotiations with the Chinese foreign office with a view to the careful consideration of their various demands.
2. An immediate declaration in favor of adequate Chinese representation on the Shanghai municipal council, and the rendition of the mixed court, regarding both of which points the British chamber of commerce is reported to be in agreement.
3. A clear statement by the Boxer indemnity advisory committee as to the suggested dispatch of a commission to China, and an invitation to the Chinese educational authorities to appoint a full quota of representatives to serve on this commission, with free scope as to the recommendations they may make for the best use of the funds within the terms of the act.

4. A statement by the British government as to their willingness to enlarge the scope of the proposed conferences on tariff reform and extraterritoriality beyond the limits reached at Washington.

* * *

And So Forth

The Modern Churchman's conference begins next week. It is certain to draw the attention of the press in the days which were once called the "silly season," and the speakers may be counted happy if something else is noted beside the indiscretions which they may let fall. The danger in all modern restatements lies in the preponderance of the negative over the positive, and the reporter is naturally on the alert to catch anything startling or revolutionary.... The autumn and winter will be marked within the churches by a strong and continuous attempt to awaken Christian people to their missionary obligations. The church of England societies have planned a widespread educational campaign. They have had study-circles for all sorts and conditions of church members. There was one held, I believe, for archdeacons. The L. M. S. and the B. M. S. are engaged in similar campaigns among the churches which they represent. The L. M. S. has a five years' educational program laid down. It is not intended that this should be a "drive," but rather a steady and progressive movement within the churches from knowledge to interest, from interest to passion.... The south coast is to receive two congresses this autumn. At Eastbourne the Church congress meets in October, and in the same month at Bournemouth the Congregational union.... Most of the delegates for Stockholm leave this week. They will travel many ways, for there are many routes to Sweden; the quickest one is by the air service, but so far I have only heard of one delegate who has chosen that way. The Swedish people are showing the most generous interest and hospitality to the life and work congress. May it flourish!

EDWARD SHILLITO.

CORRESPONDENCE

These Three Came in One Envelope

Editor THE CHRISTIAN CENTURY:

SIR: I agree with the letter signed George W. Graham in your issue of Aug. 13 except with one word, and I am sure that must be a misprint. It is the third word from the end of the letter. You have printed "Baptist." Of course, the sense of the sentence demands that the word be "Presbyterian."

JOHN P. KNOX.

SIR: There is a misprint in the letter signed George W. Graham appearing in your issue of Aug. 13. The word printed "Baptist" should read "Congregational." Although I do not know Mr. Graham I am sure of this because the sense of the passage demands it.

JOHN P. ROBINSON.

SIR: For the sake of exactitude please correct one word in George W. Graham's letter in the issue of Aug. 13. The word "Baptist" is of course meant to be "Methodist."

JOHN P. WESLEY.

The First Paragraph, At Least, Sounds Familiar

Editor THE CHRISTIAN CENTURY:

SIR: Mr. Okada, Japan's present minister of education, has been severely attacked in his own country for inaugurating a system of compulsory military training in the schools of high school grade and above. Today I heard him in an address in my

city of Sendai in which he defended his policy. In a calm and sincere way he pointed out the special need today of instilling into the minds of youths some of the elemental virtues, such as discipline, order, obedience, devotion to duty, and self-sacrifice, and he said for this purpose military training is good. In addition he held that military drill is also excellent physical training. But over and above these things, he said, there is real need of more military training for purposes of national defense. He said that, while he hoped there would be no more war, yet the actions of the different nations were such that the possibility of another conflict could not safely be disregarded; that even America, which is always foremost in expressions of peace sentiments, is now spending the largest amount of money of any nation for military and naval purposes; that therefore it is only the course of sanity for Japan also to stress her own national defense. On walking away after the address I talked with one of the leading educators of the city. He said he supposed of course that America was preparing to start a war sooner or later, he no doubt having Japan in mind.

And there you have it! The whole cursed business in a nutshell! America, violating the spirit of her own Washington conference, now ostentatiously pouring out her millions for preparedness; Japan suspicious of her designs; more militarism in Japan, and incidentally an increasingly galling burden upon this earthquake-stricken people. Then the American propagandists shouting for still more preparedness. And so on. Does not the criminality of it all cry to heaven? Can it not be done? Is there no way? Are the right-minded people of America headed by their high-principled and peace-loving President really impotent in the presence of this mad iniquity?

Japan does not want war with America. Japan does not

want to force her immigration upon America. She feels deeply grieved over America's discourteous and unnecessary fastening upon her of racial stigma, but she believes that America will right that wrong sooner or later. And why must America be in the forefront of war preparation? Is highly-favored America not the nation under heaven today that should be engaged in armament competition downwards instead of upwards? For humanity's sake she should deliberately remain somewhat *behind* other nations in preparedness; for with her boundless resources and her characteristic alertness in an emergency, how easily she could catch up in the remote eventuality of any real danger. Then other nations feeling confidence would surely also decrease their burdens. Then America could safely reduce still further, and then other nations. It is a way to peace. O God, that there be a will to peace!

Sendai, Japan.

D. B. SCHNEIDER.

Is the Church a Business?

Editor THE CHRISTIAN CENTURY:

SIR: As one of your appreciative readers, I frequently read editorials and contributed articles in your splendid paper with which I can not wholly agree. That is one of the many reasons why I am a subscriber. But as I read your editorial in the issue for July 16, on "Is the Church a Business," I felt impelled to say to you that I consider your position utterly at variance with the facts of history, the true nature of the Christian church, and the best moral interests of organized society. In the operations of the church business methods may be applied; but the church, except where it has degenerated, and fallen from its high mission, is in no true sense a business institution. The relation of the Christian church to the civil order, ideally at least, is not formal and mechanical, but vital. It is in consideration of the recognized fact that the Christian church promotes and conserves public morals that it has been the established policy of the most enlightened countries to grant churches exemption from taxation. The churches do not exist for private profit however much some private interests exploit them for private and selfish ends. All the people of the community in which the church functions, according to true Christian ideals, are indirectly the beneficiaries of the church. I am sure you will not question the fact of the perfectly marvelous social influence of Christianity from the beginning of Christian history to the present time. It is hardly too much to say that western civilization at its best, is the product of Christianity. If there are abuses in connection with the exemption of churches from taxation, those abuses may be corrected without classing the church as a commercial institution, and taxing those who, by their free-will offerings, are often making extreme sacrifices for the moral welfare of society.

Sebring, O.

O. J. MOORE.

THE SUNDAY SCHOOL

Lesson for September 13. Acts 17:1-12.

Open-Mindedness vs. Prejudice

THE people of Berea were more noble than those of Thessalonica, we are told in the Bible, because they received the word with readiness of mind, examining the scriptures daily. They put aside their prejudices and re-read the scriptures to find the truth. The vast majority of people are the victims of various prejudices. The willingness to know the truth, the whole truth and nothing but the truth is one of the rarest of human traits. Do you want to know the truth about the Jews? If so, you will learn many very good things about them. Are you willing to hear the truth about the rich? If so, you will find that they have good points. Are you open-minded regarding the Catholics? If so, you will not believe the bunk about the basements of churches being full of arms and that they are trying to run the government. If you were told the truth about Russia, would

you believe it? If so, you would probably agree that that country is a mess. Are you open to learn the truth about the colored people? Ah, you say, anything but that. If I keep on I will cause you to admit that you have at least one prejudice. Once more: Would you be open to the truth that even fundamentalists are essentially good?—but this is asking too much! Prejudice means that you make your judgments without all the facts and that you are not willing to evaluate all of the facts at their evident worth. Surely educated men must desire unbiased decisions; surely honest men would want the exact truth.

Open-mindedness is all too rare. Here is the Conservative party in England—can it see any good in the Labor party? Ask a rock-ribbed Republican how many good Democratic presidents we have had. Ask a Socialist what he thinks of rich men. Ask a Methodist what he thinks of a Unitarian. Ask a Baptist if he really thinks a Congregationalist has any chance of seeing heaven. Ask a man from Mississippi what he thinks of Booker T. Washington. Ask a member of the Ku Klux Klan what he thinks of the Knights of Columbus. There is more than one way to start a riot! Yet all of these people are good parents who love their children, all of them pay equal taxes, all of them go to war to defend their country, all of them are essentially kind-hearted and fair. But when you get into the realm of politics, religion or economics, they are victims of rank prejudices. Even the liberals have been accused of this. A fundamentalist, red in the face with anger, shouted at me recently, "You're just as narrow as we are." Well, maybe I am. It's quite possible in America in 1925. May I hasten to add that I'm glad to live just now in Pennsylvania and not in Tennessee, Tennessee where they vote: "This is the truth." I am reminded of the official board in which a member proposed: "I move that we vote to make this the truth." Somebody has to be the clown. Presently some backward state may pronounce upon the Einstein theory or they may legislate that two plus two equals five. It is to laugh!

Once there was a wise man who said: "If this thing be of God you cannot stop it, and if it be false it will die of itself." The thing was of God and it lives. Meanwhile a thousand false ideas have died and been forgotten. This is true in the case of evolution. You do not have to affirm or deny it so far as living the Christian life is concerned.

Much can be accomplished by clearly making up your mind to see the other man's point of view. I can love the fundamentalists when I think of them as defending the faith—only the faith doesn't need their defense! I have always liked the people of Tennessee and when I stop to think that they are trying to protect the church I like them all the more—only why bother about evolution? We need a return to the "square deal." We need to maintain open minds. We must stop these snap judgments; these decisions without all the facts. A fine motto for America for the next decade would be "*Get the facts.*" To "see life steadily and whole" is most desirable. Prejudice works disaster. It is wrong. O, noble Bereans!

JOHN R. EWERS.

Contributors to This Issue

EDWIN HOLT HUGHES, bishop of the Methodist Episcopal church, resident in Chicago; author, "A Boy's Religion," "The Bible and Life," etc. Bishop Hughes was chosen in the poll of Protestant ministers conducted by The Christian Century as one of the twenty-five most influential preachers in America. This is the seventeenth sermon in the series.

REINHOLD NIEBUHR, minister Bethel Evangelical church, Detroit; contributing editor of The Christian Century.

PAUL BLANSHARD, secretary League for Industrial Democracy. Mr. Blanshard is now studying conditions in several important mission fields.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Lutherans Buy University

Valparaiso university has been purchased by the Lutheran University association, a branch of the National Lutheran Education association. The institution has had a remarkable career, having been founded and conducted for almost half a century as a school for students forced to work their way through school. Two or three years ago after the death of the founder financial entanglements for a time threatened its existence. It was then rumored that the Ku Klux Klan had bought the college and expected to run it in accord with the principles of that organization. When this proposal fell through, a group of citizens of Valparaiso assumed responsibility for the support of the institution. It is evident that this arrangement has not been a success for the announcement of the sale to the Lutherans states that had this not taken place the university would not have been able to have opened its doors for its fifty-third year, which is expected to start Sept. 28.

Indian Professor Stirs Williamstown Institute

Prof. J. J. Cornelius of Lucknow, India, greatly stirred one of the round tables in this year's Williamstown Institute of Politics when he denounced the course pursued by western nations in the orient. "What does western prestige mean?" Professor Cornelius asked. "When I point a revolver at your head and take your goods I am a criminal; on the other hand when you plant yourself solidly on other people with the aid of guns, we speak of it as carrying civilization to the backward state." One newspaper correspondent writing from the seat of the institute commented: "At the time of going to press no representative of a Christian nation had made a convincing reply to that indictment."

Protest Halts Radio Jazzing Old Hymn Tunes

A radio station in New York city, WMCA, recently announced that it would broadcast "hymn tunes in jazz" on the following Sunday evening. The idea was said to have been suggested to the musical director of the station by a minister. When the announcement reached the council of Methodist men in session at Round Lake, New York, they sent a vigorous protest against "such degradation of sacred music." The station immediately called off its proposal and declared that it would not attempt to "pep up" the hymns either then or at any later time.

Norman Thomas Preaches in New York Church

For the first time in years Norman Thomas appeared in the pulpit of a prominent New York church on July 26, when he preached for Dr. Henry Sloane

Coffin at the Madison Avenue Presbyterian church. Although a graduate of Union Theological Seminary and a member of the presbytery of New York, Mr. Thomas has had little active part in the work of the churches. At the last election he was the candidate of the Socialist party for governor of New York.

South African W. C. T. U. Favors Raisin Growing

In an effort to give constructive suggestions to the farmers of South Africa as to what they may do with their produce in case the making of wine is declared illegal, the Women's Christian Temperance union of that country is car-

rying on a campaign which seeks to promote the raising of grapes for raisins. A recent article in a Johannesburg paper supported the proposal and gave large credit to the women for the constructive way in which they are undertaking their temperance campaign.

Malone, Babson, Eaton on Unitarian Program

Dudley Field Malone, recently a prominent figure in the Scopes trial, Roger W. Babson, lecturer on economics, and Walter Prichard Eaton, author and dramatic critic, are to be among the speakers at the fifth annual convention of the Unitarian Laymen's League, which

Holds Genesis Evolutionary Document

THAT THE BOOK OF GENESIS is itself an example of the working of evolution, since it shows how the spirit of God, in inspiring its writers, had to make use of the thought-forms of their age, has been pointed out by Dr. Lynn Harold Hough in a remarkable sermon published in the Christian World Pulpit of London. Dr. Hough, who is the pastor of Central Methodist church, Detroit, has been spending the summer in England and Scotland.

"Why is not the book of Genesis a frankly and clearly evolutionary document?" asked Dr. Hough. "When we begin to think about the matter we see that it is not at all as simple as may at first sight appear. Suppose the great Master of Life had inspired the writings to be found in the book of Genesis in such a form that they would clearly and perfectly represent the state of scientific knowledge in this year of our Lord 1925."

OTHER LANGUAGE BAFFLING

"It is clear at once that such writings would have been perfectly incomprehensible to every man alive when they were written. They would have looked upon them with dumb and amazed astonishment. You have to speak to men in the language of their own day, and the scientific thought and speech of the twentieth century would have puzzled and baffled and bewildered the men and women of that ancient time.

"More than that, it would have been completely without power to give a gripping and intelligible message to the men and women of every century since until the coming of our own time. But more than this. Science is all the while advancing. Soon the particular forms in which we clothe our knowledge will be antiquated, and if the book of Genesis were written in these forms in all the untold generations and centuries which are yet to come, it would speak in the language of an outgrown and more or less discredited state of knowledge.

"Suppose, then, that the great Master of Life had inspired the writing of the materials to be found in the book of

Genesis in language which would express the ultimate truth which is yet centuries and centuries beyond our ken. It is at once clear that in the age when it was written and in every succeeding age, including our own, until that very distant time when the final forms of knowledge begin to appear, such writing would be incomprehensible.

METHOD USED

"It would be completely baffling and completely bewildering. Is there any other way in which the problem could be met? There is, indeed, the method which in the wisdom of God was actually used. This method would give great and compelling moral and spiritual truth in the very language and the very thought-forms of the people to whom the moral and spiritual message was to be given.

"Then they could understand it, and men of later days could see just how it was given to them, and just how it was brought within the range of their mind and conscience. This moral and spiritual message would be quite independent of the mental thought-forms of the period when it was given, and would be commanding and authentic long after those thought-forms had ceased to be compelling.

JESUS DID THE SAME

"From the first prophet until Jesus every messenger of God had to speak in the thought-forms of his own day, and in doing so there was no blind commitment of mankind to the passing utensils through which the eternal truth was conveyed. The Genesis stories give an interpretation of the character of God, of the nature of man, of the tragedy of sin, which probe to the very depths of human experience.

"And these are seen all the more clearly when they emerge from primitive forms of thought and command the conscience of men of every sort of civilization and mental life. Seen in this light, there is nothing in the moral and spiritual message of the book of Genesis which comes into conflict with any assured results of modern science."

will be held at Lenox, Mass., Sept. 18-20. The world court and anti-evolution laws are among the topics that are to be prominent in the discussions at the convention.

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Read of these women who, Chrysostom says, "were more spirited than lions." Learn how our spiritual ancestors lived and died for love and peace, truth and freedom, as the author says, "with their heads held high and their banners flying."

Bryan Leaves Fund for Establishing College

A portion of the estate of William Jennings Bryan, estimated to be about \$50,000, is to be used "to establish an academy for boys which shall be under the control of some unit of government of some evangelical church, Presbyterian preferred, but not absolutely necessary." This school is to have the status of a junior college. Its pupils are to wear uniforms made up of blue and grey to symbolize the reunion of the north and south. If it is not found possible to establish such a school with the fund provided, Mr. Bryan asked that the money be distributed among boys' schools "primarily committed to orthodox Christianity, including the making of man by spirit made in God's image, the virgin birth and the bodily resurrection of the Savior." Mr. Bryan also left bequests to the First Presbyterian church of Miami, and the Grove Temple church of Cocoanut Grove, Fla.; Cumberland Presbyterian church, Salem, Ill.; First Presbyterian church, Jacksonville, Ill.; Westminster Presbyterian church, Lincoln, Neb.; Normal Methodist church, Lincoln, Neb., the Y. M. C. A. at Miami and the Lincoln Baptist church at Salem, Ill.

Bishop Roots Interprets China's Situation

Bishop Logan H. Roots, of the Episcopal diocese of Hankow, China, has issued a statement in which he says that the confidence and trust formerly placed in America and Americans by reason of our friendly diplomacy is giving way in the minds of Chinese to suspicion of our imperialism. America is coming to be rated with all other nations except Russia as selfish and unfriendly. Russian propaganda has borne fruit, Bishop Roots states, and the generosity with which that country has treated China has won the confidence of the great mass of people. Bishop Roots advocates that our government show more sympathy with China and suggests that the authority of diplomats and consuls to deal with undesirable Americans in China be increased.

Pittsburgh Churches Undertake to Find Jurymen

The council of churches of Pittsburgh has sent letters to numbers of ministers in western Pennsylvania asking for nominations of men who believe in law enforcement to act as jurors in the federal courts. It is proposed to furnish these names to the jury commissioners for inclusion in the list from which jurors are drawn. The council is emphasizing in all the churches the necessity for jury service on the part of the better class of citizens if the work of the courts in dealing with lawlessness is to be successful.

California Presbyterians Against Teaching Evolution

The Presbyterian Synod of California at its recent session in Oakland passed a resolution directed to the legislature of the state asking that the teaching of evolution be prohibited in the public schools. At a recent hearing before the state board

of education on the adoption of text books, the anti-evolution forces were led by Dr. S. P. MacLennan, pastor of the Presbyterian church at Hollywood.

New Secretary for Maine Sunday Schools

Rev. Fred W. French, of Brockton, Mass., has been elected general secretary of the Maine State Sunday School association. Mr. French has been field secretary of the New England daily vacation Bible school association and pastor of the North Baptist church at Brockton. He succeeds the Rev. John M. Arters.

Another Great Preacher Tours the World

Dr. Charles E. Jefferson, pastor of the Broadway tabernacle, New York city, is off on a trip around the world. Dr. Jefferson was one of the preachers included in the list chosen by readers of The Christian Century as among the most influential in this country. We are inclined to believe that since that list was published the majority of the men included in it have gone or are planning soon to go on trips abroad.

Wisconsin Church Buys College

An unusual real estate deal was consummated in Racine, Wis., on July 20 when the Holy Communion Lutheran church of that city bought the grounds and buildings of Luther college for use as a parish and Sunday school building. Luther college was founded and operated by Danish Lutherans. It occupies the highest point in the city of Racine and will afford its new owners a magnificent location upon which to build one of the commanding church plants of the state.

Split Develops in Los Angeles Church

A split between the pastors of the Wilshire boulevard Congregational church, Los Angeles, has resulted in the withdrawal of Dr. Charles F. Aked, to become pastor of the Pilgrim church in the same city. Dr. Frank Dyer remains as pastor of the Wilshire church, which is just completing the erection of one of the most notable church plants on the Pacific coast.

Y. M. C. A. Leader Dies

Dr. Lucien C. Warner, for 15 years chairman of the international committee of the Y. M. C. A. and a leader in the councils of the Congregational church, died at his home in New York city on July 30. Dr. Warner was one of the pioneers in the promotion of public health instruction throughout the country. He had been for more than fifty years a member of the board of trustees of his alma mater, Oberlin college. He was an officer of the Broadway Tabernacle church, New York city.

Call Pastor for Honolulu Church

Central Union Congregational church, Honolulu, T. H., which has been without a pastor since Dr. Albert W. Palmer

TRAVEL!

TO EGYPT January 16, 1926, with Prof. Albert E. Bailey—his eleventh Egyptian party. Abu Simbel. Camp in the Fayum.

ROUND THE WORLD January 6, 1926, with Arthur K. Peck. Visit the un-spoiled hinterland. Motor 1200 miles in Java.

TO MISSION FIELDS in the far East, September 25, 1926, with Dr. Harlan P. Beach, our greatest authority on Inter-denominational Missions.

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came to the First church in Oak Park, Ill., has called Rev. Philip Allen Swartz, associate pastor of the Third Presbyterian church, Rochester, N. Y. Mr. Swartz, who has had a wide experience as a secretary of the Student Volunteer movement, a Y. M. C. A. worker in Russia, chaplain of the Rockefeller hospital and medical school in China, as well as in the American pastorate, is expected to accept the call to Honolulu.

Seeks Bible Written By Hand

Edward T. Garland, secretary of the Bible society of Maine, is collecting a copy of the Bible in which each one of the 31,730 verses shall be written by hand by as many different persons. President Coolidge has written the first verse, Governor Brewster of Maine the second

and former Governor Baxter of that state the third. The task is now about one-tenth completed, approximately 3,000 persons having contributed to it.

Disciples Hold Convention At Oklahoma City

The annual international convention of Disciples of Christ is to meet in Oklahoma City, Okla., Oct. 6-11. Among the well-known leaders of the denominations who are to have a part in the program will be Graham Frank, J. H. Goldner, A. W. Fortune, H. D. C. MacLachlan, I. J. Cahill, Mrs. J. C. Mason, T. H. Matheson, John H. Wells, M. M. Amunson, Mrs. W. H. Hart, Allen Wilson, W. A. Shullenberger, E. V. Stivers, W. F. Rothenburger, J. G. Warren, Boyd Keith, Harry D. Smith, J. G. Burkhardt, H. E. Jensen, E. H. Reed, B. A. Abbott, A. W. Taylor,



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Sacramentalism Frivolous, Says Bishop

HOLDING THAT it would be foolish to destroy the present economic system until there is something both better and workable to put in its place, Bishop Barnes, of Birmingham, has contributed to the *Modern Churchman* a remarkable article on the application of the Christian gospel to the modern order. Bishop Barnes, who has become anathema to most of the Anglo-Catholics, takes the chance in this article to continue his attack on that group within Anglicanism, treating their sacramentalism as obscurantist and frivolous.

"What we need to attempt today," writes the bishop, "is to extend the range of Christian idealism within the economic order which we have inherited. Let us seek to transform that order from within. We certainly cannot get outside it unless we break it to pieces, and that way leads to anarchy."

CAPITALISM NOT TO BLAME

"Undoubtedly trade rivalries have been used to intensify international suspicion. Financial groups can and do manipulate public opinion for base ends. But such abuses are rendered possible by the existence of national hatreds and jealousies and fears. They would fail if the leading democracies of the world could learn the wisdom of magnanimity; if they could forgive and forget; if they could resolve in the spirit of Christ to elicit goodwill by showing goodwill.

"Statesmen are handicapped when the peoples whom they represent are morally inert. In fact, the source of our ills today is not an economic device called capitalism but the spirit of anti-Christ.

"Of what use are sacramental superstitions and liturgical frivolities in our present distress? Of what use is the religious obscurantism which sets religious prejudice against modern knowledge? We cannot make a new world by presenting men with old clothes. Jesus today stands out of the pages of history as a modern of the moderns because he had a message for all time, a message of vital importance to our own age. If we preach that message we preach the Christ. If we half-bury it under an elaboration of ritual and ecclesiasticism we

MEN TURN ASIDE

"Oh! the amazing constructions with which men replace the spirit of Christ. One group will say, 'We have an infallible book well-nigh two thousand years old, and it does not contain a single mistake in science or history, theory or fact.' Naturally, if they are polite, men say 'Remarkable,' and go on their way.

"Others come forward: 'We belong to an infallible church which, during a very chequered existence, has never made a mistake in theology or morality.' Naturally men turn aside and go on their way.

"Others, again, assure us that the British peoples are the descendants of the lost ten tribes, and that all the promises of the Old Testament reveal blessings to be showered upon us, probably in this generation. Naturally men turn aside and go on their way. And others will explain that they have a service of singular value for piety and virtue if held at eight o'clock in the morning, but unthinkable at eight o'clock in the evening.

NOT LIKE JESUS

"Naturally men turn aside and go on their way. It is all so unlike Jesus—Jesus, whose religion was so much a part of himself that he was not afraid to jest: Jesus, whose mockery of folly and exposure of unreality were so brilliant and quick, and so modern. The citadel of Jewish ecclesiasticism was the sabbath. It fell before the words, 'The sabbath was made for man, not man for the sabbath.'

"Often enough men and women ignore the Christian faith because they do not feel that the churches will lead them to the kingdom of God. They do not wish to enter societies which seem to shelter moribund superstitions and to exclude the holy spirit of truth. It is natural. None the less, Christianity must be organized. We must form societies to preserve and spread the Lord's message."

H. H. Harmon, L. N. D. Wells, Jesse Bader, F. W. Burnham, A. E. Cory, C. E. Lemmon, Walter M. White, M. O. Ewing, B. L. Smith, Mrs. Ida W. Harrison, R. A. Long, Edgar DeWitt Jones, Mrs. J. B. Pearcey, L. G. Batman, J. B. Cowden, F. D. Kershner, Miss Lela E. Taylor, C. M. Yocom, Roderich MacLeod and J. N. Irvin.

Well Known Edinburgh Pastor Resigns

Dr. Wallace Williamson has resigned the pastorate of St. James cathedral, Edinburgh, Scotland. Dr. Williamson has been in poor health for some time. His influence has been very wide in the church of Scotland. His pastorate in the "high kirk" of Edinburgh has covered more than fifteen years.

Presbyterian Church Reports Gains

The northern Presbyterian church comes to the close of another statistical year with a membership of 1,873,859, a gain of 42,931; Sunday school members, 1,596,259, a gain of 48,212; ministers, 10,017, a gain of 146; baptisms, 82,865, a gain of 9,370. The only statistical loss reported is in the number of churches now totalling 9,649, which is 254 less than a year ago. The total contributions of the church membership were \$57,382,988, a gain of \$294,824. Of this amount \$9,722,529 was devoted to benevolences. The First church of Seattle, Wash., with a membership of 7,533, still ranks as the largest within the denomination, the next in size being Central church, Brooklyn, N. Y., with 3,418 members.

Editor of British Weekly Dead

Rev. John M. E. Ross, editor of the British Weekly, died suddenly at Chia-venna, Italy, on Aug. 3. Mr. Ross became editor of the British Weekly in 1923 shortly before the death of its famous founder, Sir William Robertson Nicoll. In the two years during which he was in charge of the paper he fully preserved the high traditions of its former editorship, holding it as one of the outstanding religious periodicals of the English-speaking world.

Episcopalians Seek to End Recent Church Troubles

The control of Russian church properties in the United States has been in the courts ever since the revolution of 1917. Not long ago Bishop Adam Phillipovsky, sent from Russia by the church authorities now in control there, obtained possession of the valuable cathedral in New York city. The courts have dispossessed this bishop however, and have placed him in jail on a charge of contempt of court. Metropolitan Platon has been reinstated in the control of the cathedral and announces that he will incorporate it under the name of the Russian-American Orthodox church to prevent interference by the present Russian government in case recognition is extended by the United States. In the meantime a commission appointed by the Episcopal general convention to cement

relations with Russia and other orthodox churches has approached the church of England and the church of Sweden asking them to co-operate with it in attempting to bring some measure of peace into the present disturbed situation. The Anglicans do not impute bad faith to either faction now contending for control but it is obvious that unless the disorders which have characterized the last few years are brought to an end, the church can have little spiritual authority. There is as yet no indication as to how the contending Russian factions will receive the efforts of the Anglicans to mediate.

Organize Community Churches In California

The community churches of California, which now number more than forty, recently organized in a fellowship with M. J. Loken as field secretary. Mr. Loken

will visit southern California during the next few weeks attempting to bring the many community churches in that part of the state into the membership of the new organization. At the present time this membership is composed almost entirely of churches north of San Francisco.

Commission Favors Modifying Thirty-nine Articles

A commission appointed by the archbishops of the church of England, has recently reported in favor of allowing greater latitude in the interpretation of the 39 articles of religion and the creeds on the part of candidates for the ministry. One of the reasons, this commission holds, for the falling off in the number of men entering the Anglican ministry is inability to subscribe to doctrines contained in the articles and the creeds. To meet this condition, it makes several recommen-

Moslem World Being Shaken to Its Center

BASIL MATHEWS, in the Review of the Churches, and Rev. A. M. Chirgwin, in the Contemporary Review, have recently been trying to sketch for the British public the astonishing changes now taking place in the world of Islam. "I find the shattering impact of the war, the rise of clamant nationalisms and race movements cutting across pan-Islamic policy, the bolshevik ferment, the caliphate agitation, the increased government of Islamic peoples by European powers, the critical debate on the civilization of Christendom, the eastward spread of European scepticism, the rebellion against traditionalism and external authority, the hunger for knowledge of new scientific thought and invention, the canvassing of the status of oriental womanhood, the growing spirit of fraternity in and with the oriental churches, and some strong reactionary movements, are all factors in producing a profound and widespread change that can be described soberly and with precision as epoch-making," says Mr. Mathews.

"The most dramatic of all the developments of recent years is, of course, the abolition of the caliphate by Turkey—a nationalistic bomb in the heart of Islam—the shattering effects of which will be felt for generations and take decades to work out.

NEW MOSLEM EYES

"There is a clear and inescapable call to revise Christian thought, restate Christian motive, and re-shape Christian practice in religion to the Moslem world. There is a great opportunity, but it is not the opportunity of an open door. The old absolute self-complacency of the Islamic mind is, however, broken. The young Moslems' eyes look out across the world. He is learning from Western science—both abstract and technical. He is traveling into our lands; there are nearly a hundred thousand members of one north African people alone in France, mostly around Paris.

"It may be that secularism and agnosticism will replace among Moslem millions the Islamic faith of the past. But if the Christian forces are alert, progressive, and approach the Moslem not in the attitude of a combative crusader, but of a colleague

and comrade—not with the sword of a Richard Coeur de Lion, but with the outstretched hand of St. Francis of Assisi and Raymond Lull, people now living may survive to see in those lands movements to which the fourteen centuries of Islamic history can show no parallel."

"In Cairo, the heart of orthodox Islam, there are over two hundred printing presses pouring out a voluminous literature. Nationalist newspapers are largely bought and read. French novels of the less reputable sort have a large circulation," writes the Rev. A. M. Chirgwin.

ISLAM AND THE WEST

"A new book is published in Cairo, in the Arabic tongue, every day of the year, and many of these are interpretations of European, and especially French, political and scientific thought. Damascus and Bagdad are reading books and papers with feverish interest, while the schools of a thousand Moslem centers are full to overflowing. Islam is clamoring for mental food and is ready to listen to anyone who has ought to teach. What effect this Western knowledge will have upon the springs of Moslem thought and life few stay to inquire.

"Already there are ugly cracks in the structure, and unless it can be underpinned by the efforts of the faithful, collapse must ensue. In a word, those who are causing the disintegration of Islam today are largely they of its own household."

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dations: "We believe," it says, "that it would bring relief if it were decided that the 39 articles are no longer a satisfactory statement for the purpose of assent, however valuable they may be as a document which sets forth in the language of its day the principles followed by the church of England. In our opinion a restatement of these principles is required." In the matter of the creeds it advises "a statement from the episcopate as a whole to the effect that, recognizing the intellectual difficulties which arise out of some of the clauses in the creeds, they would not look upon perplexity or uncertainty on such points as in all cases a necessary barrier to ordination."

Moslems Convict Sheik Of Heresy

Sheik Ali Abdel Razek, whose trial for heresy has attracted enormous attention throughout the Moslem world, has been convicted by the religious council of Cairo, Egypt. The sheik has been sentenced to lose his status as alim, or professor of religious jurisprudence, in the great El Azhar university at Cairo. So much support has been roused for the positions set forth by sheik Razek in his book, "Islam and the Basis of Government," that there are many prophecies that a reforming movement will develop within Islam.

Canadian Missionaries Kidnapped In Western China

Cable dispatches from Munyang, Szechuan province, China, tell of the kidnapping of eight Canadian missionaries, including five women, of the Church Missionary society. Among those taken by bandits are Bishop H. W. K. Mowell, formerly dean of Wycliffe college, Toronto, and his wife. The captives are said to be well and their treatment is reported to be mild.

Labor's President Preaches in New York Cathedral

Mr. William Green, president of the American Federation of Labor, is to be the principal speaker at a labor Sunday service to be held in the Cathedral of St. John the Divine in New York city on the afternoon of Sept. 6. Representatives of the Federal Council of churches, the New York federation of churches and the Central Trades and Labor Council of the A. F. of L. are cooperating with the authorities of the cathedral in promoting the service. Funds are now being raised in labor circles for completing a portion of the nave of the new cathedral.

Tennessee Methodist Pastors Show Independence

The Holston, Tenn., conference of the Methodist church has recently received the resignations of two of its most promising young ministers. Rev. Howard G. Byrd has resigned because of his experience at Dayton, Tenn., during the famous Scopes trial. Mr. Byrd offered the use of his pulpit one Sunday during the course of the trial to the Rev. Charles F. Potter, formerly pastor of the West Side Unitarian church, New York city. When the Dayton Methodists protested against the presence of a religious liberal in their pulpit, Mr. Byrd, who had enjoyed a remarkably successful pastorate at Dayton, resigned. The Rev. M. J. Brown, pastor of the Red Bank church, Chattanooga, objected to a gift from the Ku Klux Klan made publicly to an evangelist holding a revival in his church. When Mr. Brown found that his parishioners differed with him on this issue, he likewise resigned.

BOOKS RECEIVED

The Eternal Hunger, by Edward A. Steiner. Revell, \$1.25.
Concerning The Soul, by James Alex Robertson Doran, \$2.00.

A Covenant-Keepering God, by Francis Wesley Warne. Methodist Book Concern, 50c.
The Credibility of the Virgin Birth, by Orville E. Crain. Abingdon Press, 50c.

Midweek Messages, by Robert Elmer Smith. Abingdon Press, \$1.00.
The Diary of a Philosopher, by Count Hermann Keyserling. (2 Vols.) Harcourt, Brace & Co., \$10.00.

A Successful Cradle Roll System, by Maude H. Fletcher. Revell, 75c.
The Children's Master, by Winifred Scott. Revell, \$1.25.

Life's Little Pitfalls, by A. Maude Royden. Putnam, \$1.25.

American Writers and Compilers of Sacred Music, by Frank J. Metcalf. Abingdon, \$3.00.
The Recent Foreign Policy of the United States, by George H. Blakeslee. Abingdon, \$2.00.

Economic Liberalism, by Jacob H. Hollander. Abingdon, \$1.50.

The Advantage of a Handicap, by M. S. Rice. Abingdon, \$1.50.

Evangelical Humanism, by Lynn Harold Hough. Abingdon, \$1.50.

The Sunny Side, by A. A. Milne. Dutton.

The Difference and Other Poems, by Harriet Monroe. Macmillan, \$1.50.

Some Umbrian Cities, by Ada M. Harrison and R. S. Austin. Black.

Europe in the Seventeenth Century, by David Ogg. Black, \$3.00.

Some Recent Books on Religion

Books on Science and Religion

Science and Religion, Thomson, \$2.00.
Where Evolution and Religion Meet, Coulter, \$1.00.
Evolution and Christian Faith, Lane, \$2.00.
Nineteenth Century Evolution and After, Dawson, \$1.50.
I Believe in God and Evolution, Keen, \$1.00.
Religious Certitude in an Age of Science, Dinmore, \$1.40.
The Understanding of Religion, Brewster, \$1.50.
Evolution for John Doe, Ward, \$3.50.

The Church and Modern Religion

The Church's Debt to Heretics, Jones, \$2.00.
The Church of the Spirit, Peabody, \$3.00.
The Christian Church in the Modern World, Calkins, \$1.75.
Imperialistic Religion and Religion of Democracy, Brown, \$2.00.
Religion in the Thought of Today, Patton, \$1.50.
Christianity and Social Science, Ellwood, \$1.75.
The Reconstruction of Religion, Ellwood, \$2.25.
The Faith of Modernism, Mathews, \$1.50.
Christianity and Progress, Foote, \$1.50.
Religion of the Social Passion, Dickinson, \$1.75.
Fundamental Ends of Life, Rufus Jones, \$1.75.
Religious Foundations, Rufus Jones, \$1.00.

Books on God

Can We Find God, Patten, \$1.50.
Is God Limited, McConnell, \$2.00.
Some Open Ways to God, Bowie, \$1.50.
The Personality of God, Snowden, \$1.50.
The Idea of God, Beckwith, \$1.50.
The Certainty of God, Moulton, \$1.50.
Paths That Lead to God, Tillet, \$1.00.

Books on Christ

Christ the Truth, Temple, \$2.50.
The Ethical Teaching of Jesus, Scott, \$1.00.
The Dilemmas of Jesus, James Black, \$1.50.
Constructive Revolution of Jesus, Dickey, \$1.80.
The Historical Jesus, Pieperberg, \$2.25.
Jesus, Lover of Men, Bates, \$1.50.
Jesus and Civil Government, Cadoux, \$2.00.
Life and Teachings of Jesus, Boworth, \$2.25.

Books on the Bible

The Modern Use of the Bible, Fodick, \$1.00.
Making and Meaning of the Bible, Barclay, \$1.75.
Moffatt's Old Testament, 3 vol., at \$3.50 per vol.
Making and Meaning of New Testament, Snowden, \$1.50.
Making of the English New Testament, Goodspeed, \$1.50.
Goodspeed's American Translation, popular ed., \$1.50.
Story of the New Testament, Goodspeed, \$1.50.
Introduction to New Testament, Bacon, \$1.00.

Other Recent Favorites

Nature Sermons, Jefferson, \$1.50.
The Challenge of Life, Jacks, \$1.25.
What All Our Youth, Cox, \$1.00.
The Mystery of Preaching, James Black, \$1.75.
The Art of Preaching, David Smith, \$2.00.
The New Desalogue of Science, Wiggin, \$3.00.
The Undiscovered Country, Atkins, \$1.50.
The Earth Speaks to Bryan, Gaborn, \$1.00.
Craftsmen of the Soul, Atkins, \$1.50.
Sermons by British Preachers, edited by Marchant, \$1.75.
The World and Its Meaning, Patrik, \$2.50.
History of Religion in U. S., Rowe, \$1.75.
Personal Religion and Life of Devotion, Inge, \$1.00.
Foundations of Faith, Orchard, \$1.75.
The Living Universe, Jacks, \$1.00.
Meaning of Paul for Today, Dodd, \$2.00.
Borrowed Axon, Conwell, \$1.25.
Great Preachers as Seen by Journalist, Shepard, \$1.25.
Never Man So Spake, Gross, \$1.75.
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